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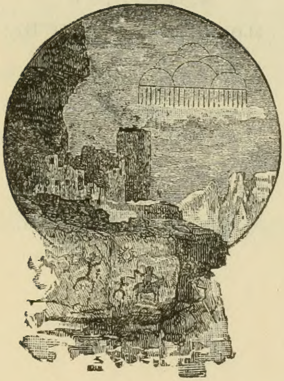
MYTHS AND TALES OF THE SOUTHEASTERN INDIANS

BY

JOHN R. SWANTON



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LETTER OF TRANSMITTAL

Smithsonian Institution,
Bureau of American Ethnology,
Washington, D. C., October 13, 1927.

Sir: I have the honor to transmit the accompanying manuscript, entitled "Myths and Tales of the Southeastern Indians," by John R. Swanton, and to recommend its publication, subject to your approval, as a bulletin of this bureau.

Very respectfully,

J. Walter Fewkes, *Chief.*

Dr. C. G. Abbot,
Acting Secretary Smithsonian Institution.

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MYTHS AND TALES OF THE SOUTHEASTERN INDIANS

By John R. Swanton

INTRODUCTION

The greater part of the accompanying material was collected by the writer between the years 1908 and 1914. Among the Creek myths, however, are included most of those secured by W. O. Tuggle many years ago, the originals of which are preserved among the documents in the Bureau of American Ethnology. The rest were taken down at various places and from various persons, and for the most part in English, no systematic attempt having been made at what might be called a Creek collection. The Alabama stories are from the Alabama Indians living in Polk County, Tex., and the Koasati stories from some of the same informants and from the Koasati near Kinder, La. The Hitchiti stories were obtained from a few speakers of the Hitchiti language in the northern part of Seminole County, Okla., part of them having been recorded directly, while part were written down in the original by an Indian. The Natchez collection, so called, was secured from one of the few remaining speakers of the ancient Natchez tongue residing near Braggs, Okla., a man named Watt Sam. This informant had drawn not merely upon his own people but upon his Cherokee and Creek neighbors, and it would now be impossible to say how much of the collection is pure Natchez, or, indeed, whether any of it may be so denominated. These stories and those from the Hitchiti, Koasati, and Alabama were also recorded in text form.

No attempt has been made to separate these stories into classes, but the following general order has been observed. Stories which deal with natural phenomena or the doings of ancient native heroes, such as might more properly be called myths, have been placed first. Next have been entered stories of visits to the world of the dead, of which there are few, as it happens, except in the Alabama series. Then come stories detailing encounters between men and animals or supernatural beings in animal form. After these have been placed tales dealing with happenings among the animals, concluding with all of those having to do with the Southeastern trickster Rabbit. Then appear stories—or other stories—known to have been borrowed from the whites or Negroes, or such as probably had such an origin, and at the end a few war tales of miscellaneous character.

The native attitude toward these was, of course, various, some no doubt having been originally sacred legends embodying actual beliefs, while others were told for amusement. Only in the Natchez series have I any absolute clew as to which were considered sacred and the reverse. My Natchez informant stated that certain stories, among which he included numbers 2, 4, 5, 9, 13, 18, 23, 30, and the stories about the tie-snake, must be told only during cold weather. Otherwise bad luck would follow. This list was communicated to me before I had collected all of the Natchez stories here given and it is, therefore, defective. It is of value only as indicating that such a distinction was made. It is surprising that such tales as "The Bungling Host" and "The Wolves and the Fawn" should be included.[1]

CREEK STORIES

1. How Day and Night were Divided

(Tuggle collection)

The animals held a meeting and No-koos-see (Nokosi), the Bear, presided.

The question was, how to divide day and night.

Some desired the day to last all the time; others wished it all night. After much talk, Chew-thlock-chew (Tciłoktco), the ground squirrel, said:

"I see that Woot-Kew (Wotko), the Coon, has rings on his tail divided equally, first a dark color then a light color. I think day and night ought to be divided like the rings on Woot-Kew's tail."

The animals were surprised at the wisdom of Chew-thlock-chew. They adopted his plan and divided day and night like the rings on Woot-Kew's tail, succeeding each other in regular order.

No-koos-see from envy scratched the back of Chew-thlock-chew and thus caused the stripes on the back of all his descendants, the ground squirrels.

2. Bead-spitter and Thrown-away[2] (3, 10)

Bead-spitter (Konāpkesō′fkå) lived in a certain place. Two young women heard the name and, thinking that it must belong to some person, started out to find him. They traveled an entire day and when it was getting dark met Rabbit. "Where are you going?" he said. "We are going to Bead-spitter's." "Ku ku ku ku," he exclaimed, "you are naming somebody." "We do not know him," they replied, "but we thought there might be such a person and so we set out to find him." "What do you want of him?" "We want some beads." "You can't go until morning," said Rabbit. "Remain here all night." They did so, and Rabbit slept with one of them. In the morning he had disappeared, but when he came back he had a mouthful of beads which he blew all about. The one he had slept with gathered them up and began stringing them, and she said to the other, "You string some of these beads also," which she began doing.

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[1] Some of the stories included in this bulletin were printed in The Journal of American Folk-Lore, vol. XXVI, no. CI, 1913.

[2] This story was "made into a parable" by the Indians, i. e., it was referred to in speeches and used to point morals, etc.

Rabbit had taken these beads from the young buzzards while their mother was away, and when she came back they told her what he had done. At that she became angry and started off to Rabbit's house. There she called out, "Pasikō′lyā′ (a story name of Rabbit) what have you done to my children? You have done them great injury."

When the young women heard these words they pulled off their beads, dropped them upon the ground, and started away. Late that evening they came upon Ground Squirrel (Tciłoktco), and he said to them, "Where are you going?" "We are going to Turkey-killer's (Pin-lī′dja's)," they answered. "It is a long distance," he replied. "You had better stay all night." They replied that they had been deceived before and hesitated to do so, but he answered that he was no "underminer," and he urged them to remain because it was late. "As you come near the dwelling of Turkey-killer, you will begin to find turkey feathers, at first only a few and as you go on more and more. They will be deeper and deeper and when they are over your heads you will have arrived at his house." "Then, we think we will stay with you," they answered. They did so, and set out again in the morning, but found that during the night Ground Squirrel had gotten inside of the dumplings (odjō′tådja-haga) they carried and eaten them all out.

By and by they came to the feathers which lay deeper upon the ground as they proceeded, and when these were over their heads they came out into the yard of Turkey-killer's house. "Whither are you traveling?" said Turkey-killer. "We heard that there was a bead-spitter and we wanted some beads. That is why we came." "I am the one," he answered, "but I cannot provide the beads until to-morrow morning and you must remain all night."

So the young women spent the night at that place. After daybreak the man came to them and said, "Was anything wrongful done to you while you were on the way?" The one with whom Rabbit had slept denied it. "Then everything will be all right," he said. He gave a new sofki riddle to each of them and continued, "Go to the creek and dip up water and if your story is true you can bring them back full but if it is false the water will run through." So they went down to the creek and dipped their riddles into it, but when they took them up the water ran through the riddle of the woman with whom Rabbit had slept, while that in the other remained. When she brought it to the house the man told her to sift, and as the water came through it turned into beads. Then he told both of them to string these beads, but while he kept the one who was honest as his wife, he sent the other back.

Some time later Bead-spitter's wife was with child. Her husband was a great hunter and was off continually. One time he crossed the river in a canoe and went off hunting. When he came back, however, he found his canoe had been taken back to the side on which stood his dwelling. He shouted to his wife to come over and fetch him but she did not reply and he was obliged to swim across. In a window of his house he saw what appeared to be his wife painted and dressed in fine clothes and he said to her, "I shouted to you for a long time but it seems that you were too busily engaged in combing your hair to hear me." Then he punched at her with the butt of his gun and she fell back out of sight. He went in and then found that what he had taken for his wife was only an image of her. During his absence she had been eaten by a Kolowa ("Gorilla") who had afterwards set up the image. The Kolowa had, however, left the woman's abdomen, and on opening it the hunter found a baby inside, still alive. He saved it and took care of it, throwing the afterbirth into a thicket back of the house.

He fed his child, which was a boy, on gruel and soup. After some years had passed the child wanted a bow and arrows, and his father made some small ones for him. He was much surprised, however, when his son insisted that he make two bows with a blunt arrow and a sharp one for each. The man's suspicions were aroused at this and so, when he started out hunting one day in accordance with his custom, he stole back and watched the house. Presently he saw another boy come from the afterbirth, join his son, and play about with him. It was the first boy's twin.

Then the father crept away and began to plan how he should capture the second boy. First he thought he would turn himself into an arrow stuck in the ground at the edge of the yard and he did so, but when the wild boy came up he said, "That is your father," and he slunk away so that the man could not get him. Next the man turned himself into a ball of white grass such as is blown along the road by the wind, and the first boy said, "Let us see which can get it," but the wild boy answered, "That is your father." The third time the man assumed the form of a flying feather with the same result. But finally the man got hold of him, he became tame, and both stayed there until they were grown up.

One day the man said to his two sons, "If the canoe is on your side of the stream and someone shouts to you to ferry them across, it will not be I. Do not do it. A wicked old woman ate your mother, and that is the one who will shout. So do not go for her."

After their father had left them the old woman came down to the other bank and called to be ferried across. Then the wild boy said, "Did not father say that if someone called out we were to take the canoe over and fetch her?" But the other answered, "No, he said 'if anyone shouts do not take it over because that will be the one who devoured your mother.'" But the wild boy, whose name was Fåtcasigo (Not-doing-right), insisted on going, and after they had disputed for a while he said, "If you do not agree to go I will chop you with father's ax." The other was frightened at this and went with him.

When they got to the place where the old woman was standing she said, "People always carry me on their backs and put me into the canoe," so Fåtcasigo brought her down on his back. When she got into the canoe she said, "They always keep me on their backs while I am in the canoe." And when they landed on the other side she said, "They always take me out on their backs." But when Fåtcasigo stood on land with her she began to shout "Kolowa′, Kolowa′" and stuck fast to him.

At that Fåtcasigo became angry and punched her, but his fist stuck fast. He hit her with his other fist and that also stuck. He kicked her with one of his feet and that stuck. He fell down on the ground and kicked her with the other foot but that stuck. Then he butted her with his head and that stuck. His brother got sticks and beat her with them but they merely stuck to her, so that he finally became angry and struck her with his fists, whereupon he too became stuck to her like his brother.

Presently the boy's father came home and shouted from the other side of the stream to be taken across. When he found that he was unable to arouse anyone he swam over. Seeing the fix into which his two sons had gotten, he said, "Did not I tell you not to take the canoe across? Now I expect you will get some sense into your heads." He went into the house, prepared his dinner and then heated a quantity of water which he poured over the old woman. The boys were melted loose and the old woman flew away shouting "Kolowai′ Kolowai′."

Before the man started out again he said to them, "You do not seem to have much sense, but I will tell you that up in that tree yonder are some eggs. Do not climb up there and play with them." After he had started off, however, Fåtcasigo said, "Did not he tell us to climb up into that tree and play with the eggs?" "No," said his brother, "He told us we must not." They disputed over it for a while until finally Fåtcasigo said, "If you do not agree I will chop you with father's ax." "Go ahead, then," said his brother, so they climbed up into the tree, brought down the eggs, and began playing with them. While they were doing so a storm overtook their father out in the woods, and he came back and ordered them to replace the eggs in the nest. As they were engaged in doing this the lightning struck all about and they shouted "Sindadik, sindadik," and came down.

Next time the hunter started off he said nothing to his sons and Fåtcasigo said, "Father is very angry with us. Let us follow him and see what he does." Then they discovered that he had bear, deer, and all other sorts of game animals shut up in a corral, and after he left it, they went to the place, opened the gate, and let them all out. Then they came back to the house so quickly that they reached it before him.

The next time their father went to his corral he found his animals had been let out and his anger was very great. He said to his sons, when he got home, "On the other side of the stream lives a man named Long-finger-nails (Kocōcup-tcåpko) who has some tobacco. Go to him and get me some in exchange for this lead." So they set out with the lead but on the way Fåtcasigo said to his companion, "He is sending us there because he is so angry with us that he wants us to die." After they had gone on for a while they came to a deep lake which they could not cross. An Alligator, floating close to the shore, called out, "What are you doing?" They replied, "Our father told us to go to Long-finger-nails for some tobacco and we are on the way to get it." "He sent you to something very bad," said the Alligator. "He wants him to devour you. I will put you across," he added, and he did so. Then he said to them, "Let the elder boy remain behind while the younger slips up and places lead in Long-finger-nails' basket, taking out the tobacco and saying, 'I am exchanging lead for your tobacco.' Then he must run back as fast as he can."

The boys did as they had been directed and when the younger uttered the words which had been given to him Long-finger-nails made a grab for him with one hand. But in doing so he ran his finger nails so deep into a post that it took him a long time to get them out. Meanwhile the boys got back to the Alligator, mounted on his back and were nearly across the lake before Long-finger-nails reached the opposite bank. The Alligator let them land and disappeared under the water before their pursuer caught sight of him. Then the monster said to the boys, "You had a very narrow escape. Who set you over?"

When the boys brought their tobacco in to their father, who had thought they were killed and eaten by that time, he said to them, "Well, did you make the trade?" "Yes, here is the tobacco," they said, and upon this their father got up and started off.

Then Fåtcasigo said to his brother again, "Our father is very angry with us. He is going to get some one to help him kill us. We will also be prepared." So they collected quantities of bees and stinging insects of all sorts and filled the house with them. "When it is time for him to come back we will set watches for him," they said, and they did so. The outermost picket was the Blue Crane (watula). The next was the Wild Goose (ahakwa). The next was the Pelican (sasȧ′kwa hā′gi).[1] The last and nearest were Quails (kowaigi). The Crane was stationed farthest out because it has the loudest voice. The Wild Goose was next because it has the next loudest voice. The Pelican was next because its voice is third in strength. Quails were placed last because they make a noise with their wings when they fly up. After making these arrangements the boys lay down and listened.

By and by the boys heard the voice of the Crane and they said, "He is coming." A little later they heard the voice of the Goose, and they said, "He has gotten that far." Then the Pelican shouted and they said, "He is getting closer." And finally the Quails flew up with a whirr and they said, "He is right here; let us make ready." So they climbed up on a beam inside of the house and began throwing down bees, wasps, and other stinging things, and they kept this up until the house and yard were full of them. These settled all over their father and his warriors until they had stung them to death.

Then the boys stood up on the beam and said, "Our father must be lying somewhere about; let us go down and hunt for him." By and by they found him and said, "Our father is lying here." The boys had their bows and arrows with them, and when they found their father they took off his breechclout and rubbed an arrow over his buttocks. At once he flew up in the form of a crow, shouting "Ga ga ga ga." Thus the crow was once a human being. It eats watermelons and corn and is very destructive. It is very much afraid of a bow and arrow because its buttocks were once rubbed with an arrow. For this reason people used to keep a bow and arrows about to scare it away.

After that the boys said, "We must be bad boys. We had better separate." "Do you want to go to the east or west?" said Fȧtcasigo to his elder brother, and the latter answered, "I will go toward the east." The younger said, "I will go to the west, and whenever you see a red cloud in the west you will know that I am there." The elder brother replied, "And whenever you see a red cloud in the east you will know that I am there." That is the end.

3. The Orphan (43)

An orphan was walking about shooting arrows. One day he came to the lower end of a creek where the water was deep and heard a noise like thunder. Looking closely he discovered a Tie-snake and the Thunder-being fighting, and when they saw him both asked him to help them. The Tie-snake spoke first, saying, "My friend, help me, and I will tell you what I have learned." The boy was about to aim at his antagonist when the Thunder said, "Don't shoot me. Kill the Tie-snake. There is a spot under his throat and it is there that his heart is. If you shoot him there you will kill him." Upon hearing this the boy aimed at the white spot and killed the Tie-snake. In this way he obtained all of the Thunder's power, but the Thunder told him not to tell anyone where he was getting it.

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[1] So my interpreter. Loughridge and Hodge call the pelican, as well as the seagull, nok-su′ktca, "throat-bag." Sasȧ′kwa hā′gi means "made like a goose."

Some time after this some people went bear hunting, taking the orphan with them. It was in winter when the bears were hibernating. Two camps were formed, one consisting of the boy's uncles. While they were there an owl was heard to hoot and the orphan said, "The hooting of that owl is the sign of a bear." His uncles said they did not believe it. "He doesn't know anything," said one of them, but the boy declared, "I am right." His brother-in-law believed him, so he said that they two would go out after it. They set out next morning and, sure enough, discovered a bear in a hole in the ground. They killed it and brought it back to camp. The Thunder gave this orphan such power that all that he foretold came to pass. If he told the hunters a certain kind of game animal was in a tree it was actually there and they got it.

Some time later war broke out. The orphan said he could fight without help from anyone, and they told him to go ahead by himself. "I will certainly do so," he answered. The brother-in-law who had confidence in him also went along in the party. When they got close to the hostile camp, the boy went on ahead while the others sheltered themselves behind trees. Then the orphan caused thunder and lightning all over the camp of the enemy. Some were killed and the rest ran about in helpless terror, so that the boy's followers ran up and killed all of them.

Later there was another war and those who knew the orphan wanted him to lead. When they got close to the enemy, he told his companions to remain at some distance. Then he went nearer and began to circle round a tree. As he did so lightning played all about and struck all over the camp of the enemy, killing every one in it. The orphan was never seen afterwards, and so they thought that he went up in the midst of the thundering to the sky. Therefore, they claimed that the Thunder was an orphan child.

4. Thunder Helper (43)

A boy went along on a hunting party with three of his uncles. While they were away from camp he took charge of it, prepared sofki for them and did any other work that was necessary. The camp was on a small stream and one day he heard a kind of roaring in this stream. He went in the direction of the sound and saw something standing up over the water, part way up which another creature had wrapped itself. The latter was white about the neck. The thing it was wrapped about was quivering and making a thundering noise. This was Thunder and the creature coiled about it was a Tie-snake or Strong-snake (Stâhwânaia). Each of the contestants asked the boy to help him, saying, "My friend, help me."

The boy did not know at first which being to assist, but finally he aimed an arrow at the white neck and pierced it, whereupon the snake loosened its coils and fell into the water dead. Then Thunder said, "You are just a boy, but you shall always be my friend."

Then the boy went back to camp, and presently his uncles returned from hunting. Thunder had told him that when they all went home from their camp he must walk behind his uncles, and he did so. He added, "When you get home, ask your oldest uncle to give you a medical course (a fast for four days), and if he refuses ask the others in turn." So the boy asked the oldest uncle, but he said, "You are too young." He asked the next younger and he refused. The youngest, however, said he supposed he had better do so, and he did. In those days the Indians were always going on war expeditions and when the fast was over the boy said to his uncle, "Let us travel," meaning "Let us go to war." When they got close to the enemy's town the boy told his uncle to remain where he was for a while. Then he went off into the woods a short distance and made a circle and came back in the form of a rainbow. His uncle followed him and the boy went along making it thunder and lighten until by his powers his uncle saw him destroy the entire town. After that they returned home.

5. The Origin of Corn (4)

It is said that corn was obtained by one of the women of the Tâmâlgi clan.[1] She had a number of neighbors and friends, and when they came to her house she would dish some sofki (a native dish made from corn) into an earthen bowl and they would drink it. They found it delicious, but did not know where she got the stuff of which to make it. Finally they noticed that she washed her feet in water and rubbed them, whereupon what came from her feet was corn. She said to them, "You may not like to eat from me in this way, so build a corncrib, put me inside and fasten the door. Don't disturb me, but keep me there for four days, and at the end of the fourth day you can let me out." They did so, and while she was there they heard a great rumbling like distant thunder, but they did not know what it meant. On the fourth day they opened the door as directed and she came out. Then they found that the crib was well stocked with corn. There was corn for making bread, hard flint corn for making sofki, and other kinds. She instructed them how to plant grains of corn from what she had produced. They did so, the corn grew and reproduced and they have had corn ever since. (Told by Jackson Lewis.)

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[1] See Story 7

6. The Orphan and the Origin of Corn (4, 6)

An old woman was living in a certain place. One time, when it was raining, she found a little blood in the water, laid it aside carefully and covered it up. Some time afterwards she removed the cover and found a male baby under it. She started to raise him, and when he was old enough to talk he called her his grandmother.

When the child was 6 or 7 years old his "grandmother" made a bow and arrows for him and he began going out hunting. The first time he came back from the hunt he said to her, "What is the thing which jumps on the ground and goes flopping along?" "It is a grasshopper," she said. "Go and kill it and bring it to me," and he did so.

The next time he came in from hunting he said, "What was the thing I saw flying from tree to tree?" "It is a bird. Go and kill it and bring it to me to eat."

Next time he returned from hunting he said, "What is the shiny thing with long legs and slender body which I saw run away?" "That is a turkey," she said. "Go and kill it and bring it to me. It is good to eat."

Next time he said, "What is the thing with a woolly tail which I saw climbing a tree?" "It is a squirrel. It is good to eat," she said, so he killed it and brought it in.

The next time he said, "What is the thing with long legs, short body and tail, a blackish nose and long ears?" "It is a deer. Go and kill it and bring it in. It is good to eat." This is how he found out the names of all these creatures.

The next time he returned from hunting he said, "I saw something with big feet, a big body sloping forward, and big round ears but looking as if it had no tail. What is it?" "It is a bear," she replied. "Go out and kill it and bring it in, for it is good to eat." And so he did.

The next time he said, "I saw a big thing which has long hair halfway down the shoulders but nowhere else except at the end of the tail. It had its head close to the ground and when it raised it I saw that it had short horns and big eyes. What is it?" "That must be a bison," she said. "Go and kill it and bring it in. It is good to eat." So he killed it and brought it in.

After that he stopped questioning his grandmother regarding the animals because he had learned about all of them, and he could now hunt by himself and so make his living. He went out hunting all of the time.

The old woman warned him, however, not to go to a big mountain which they could see in the distance.

The old woman provided corn and beans for them but did not tell him where she got them and after a while he became curious. One time when she was out of corn and beans and he was about to go hunting she told him that she would cook sofki and blue dumplings against his return. He started off but instead of going hunting slipped back to the house and peeked through a crack. Then he saw his grandmother place a riddle on the floor, stand with one foot on each side of it and scratch the front of one of her thighs, whereupon corn poured down into the riddle. When she scratched the other thigh beans poured into the riddle. In that way the orphan learned how she obtained the corn and beans.

Afterwards the orphan went off hunting, but when he came back he would not touch the food. His grandmother asked him if he was in pain or if anything else was the matter with him, urging him to eat. When she could not persuade him, she said, "You must have been spying upon me and have learned how I get the corn and beans. If you do not want to eat the food I prepare, you must go away beyond the mountain which I forbade you to pass." Then she told him to bring her some live jays and some live rattlesnakes with which she made a kind of headdress, and she also made a flute for him. As he walked along wearing the headdress and blowing upon the flute the birds would sing and the snakes shake their rattles.

Then his grandmother said to him, "Now, all is ready for you. Start along on this trail, but before you leave lock me up in this log cabin and set it on fire. After you have been gone for some time come back to look at this place, for here you were raised." She had provided in advance that he was to marry the first girl whom he encountered.

The orphan did as his grandmother had directed, and when he reached the other side of the mountain he came upon numbers of people playing ball. When they saw him all were pleased with his headdress of jays and rattlesnakes and stopped to look at him.

Rabbit was among these people, and when he saw how all were attracted by the orphan he wanted to be like him, so he persuaded the orphan to let him travel along in company. Before they had gone far they came to a sheet of water, and Rabbit said, "There are many turtles here. Let us go down into the water and get a lot of them." The youth agreed and Rabbit said, "When I shout 'all ready' we will dive in." But, at the appointed word, instead of diving into the water, Rabbit went to where his companion's headdress and flute were lying and prepared to run off with them. Before he could get away, however, the youth came out and called, "Why are you doing that?" "It is so pretty that I was just looking at it. When I say 'Ready' let us dive again." The youth did as had been agreed, but Rabbit jumped out of the water, seized the headdress and flute and ran off with them.

The youth collected many turtles and started on carrying them. Presently he came to a lot of people who liked him as well as those he had met before he lost his headdress and flute and they treated him well. After he had spent some time among them he traveled on until he came to a house. He put his turtles into a hole in the ground and then approached the house. He found a young woman living there whom he married. Then he said to his mother-in-law, "There are some turtles outside in a hole in the ground. Bring them and cook them for us." So she went to the cavity and found it full of turtles which she brought back with her.

After they had finished eating, someone came to them and said that Rabbit had been arrested for stealing the youth's property. The youth went to the place and as soon as he came up the jays and the rattlesnakes, who had been absolutely silent while they were in Rabbit's possession, began to make a noise, the jays to sing and the snakes to rattle. He put on his headdress once more, took his flute, and started home, the birds and snakes singing and rattling for joy at being restored to him. The people who held Rabbit threw him down among a lot of dogs but the dogs were asleep and he ran off. The dogs awoke at once and began smelling around but they could not catch him.

After the youth had gotten home he said to his wife, "Let us go down to the creek. I want to swim. By crossing four times I can poison all of the fish there." His wife told him to do so and, as he was able to accomplish everything which he undertook, he performed this feat also. He killed all of the fish in that stream. Then he told his wife to call all of the townspeople, and they came down in a crowd and had a great meal off of fish.

After the youth and his wife had gotten home the former said that since he was feeling happy she must wash her head and comb her hair and part it in the middle. When she had done so, he told her to go into the house and stand perfectly still in a window looking out. Thereupon he seized an ax and struck her in the parting, splitting her into two women who looked just alike.

When Rabbit heard what the other man had done, he wanted to imitate him, and said to his wife, "Let us go down to the creek. I want to swim and when I cross four times the fish will come to the surface." "Well, go and do so," she said. So Rabbit swam across four times. When he dived he struck a minnow and stunned it, so that when he came out he found it mulling about as if it had been poisoned. He told his wife to call all of her people down to get fish. She did so, but, finding only one minnow lying at the edge of the water, they became angry with Rabbit and went home.

As soon as Rabbit and his wife returned from the creek, Rabbit said, "Wash your head, part your hair and stand in the window." She did this; he struck her on the parting with an ax and killed her.

Some time later the youth said to his wife, "Let us go over to the place where I grew up, for I want to see it." They went there, and when they had arrived found that all sorts of Indian corn and beans had grown up in it. That was where the corn came from. So the corn was a person, that old woman, and if it is not treated well it will become angry. If one does not "lay it by," i. e., heap up the soil about it in cultivation, it calls for its underskirt. The laying by of the corn is the underskirt of old lady corn.

7. The Orphan and the Origin of Corn (4, 6).

(SECOND VERSION)

In early days the Indians lived in camps, and when they got tired of one place they moved off to another. The men would go out hunting and the women would go to dig mud potatoes. One time, while they were living this way, each clan encamped by itself, an old woman came to one of the camps and said, "I would like to warm myself on the other side of your fire." They said they had no place for her and added "Maybe they will give you a place at the next camp." But the people at the next camp said the same thing, and so it was with all of them until she came to the last, which was the Alligator camp.[1] There they said to her "Why, there is plenty of room here. You can stay here." Next morning the men started out hunting and the women went for potatoes, leaving the children at home. Now this woman was Corn itself and, while they were away, she made hominy out of herself and fed the children with it. When the grown people came home the children said "Why, this woman had plenty of food. She fed us all while you were gone." Then the leading man said "Tell her to have plenty of food and I will eat when I come back." So the children told her, and she made blue dumplings and all kinds of foods made from corn. The children said "Why, she shelled it off from those sores," but he answered "All right, I will be hungry and eat it." When he returned he feasted with the old woman and thought the new food good. Then she told him to build two cribs with an entry between them, and she said "At night, just at dark, put me at the door of one and push me in, and come right away." He did so and could hear a roaring that night. Next morning, when he went to the cribs, they were both filled with corn. It was in this way that flour corn and flint corn originated. The same old woman also told the man not to drop the corn around or waste it.

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[1] See Story 5. The Alligator, Támálgi, and Turkey clans were considered as practically identical.

One time some people were living in a certain place, and they noticed that the dripping from the eaves of the house (I do not know whether this was during a rainstorm or not) were red. So they picked up some old pieces of pottery which had been dripped upon (called paskī′) and put them under the bed. During that night they heard something under the bed crying like a child, so they drew out what they had placed there and found it was a baby. The old woman who found him took care of him and nursed him until he grew up. When he got to be about four feet tall, she made a bow and arrows for him, and he wandered about shooting. A long way off from where they lived was some rising ground, and the boy was told never to go to that and look beyond it. When the boy went out hunting for the first time he came in and said to the old woman, "Some things with blue heads came running." "Those were turkeys," she said; "We can eat them. Kill them. They are game." The next time he came in he said, "I saw some things with white tails." "We eat those. They are good," said the old woman. When he got back with these various things he would find the old woman with white dumplings and other corn foods, and he wondered how she got them. One time he came back and, instead of entering the house, peeked through a crack. Then he saw the old woman shake her body, and when she shook it the grain poured out of her.

By and by the young man went over to the rising ground which he had been warned not to cross and looked over. On the other side he saw people playing ball. When he came back the old woman offered him some food but he would not eat and she said, "You scorn me, then." He had seen men and women on the other side of the hill, and he did not care for her any more. Then the old woman told him to find a rattlesnake and a blue jay. Out of these she made him a fife (flute).

That was to be an ornament for the top of his head. Then she told him to kill the trees all about to make a field. "When you get through," she said, "take me and drag me all around over that place and burn me up, and after three months come over and look at me."

The boy did as the old woman had told him, and afterwards he put on the headdress she had made for him and crossed the rising ground again. There he met a Rabbit who made friends with him. They went on together and presently they came to a pond where there were turtles, and Rabbit said, "Let us go in and get some turtles." So they got ready, and when Rabbit said "Dive" they dived together under water. Rabbit, however, instead of remaining down there getting turtles, came out right away, seized the youth's headdress and ran away with it. Meanwhile the youth collected a number of turtles which he tied to a cord and brought ashore. He found that Rabbit had disappeared with his headdress, but he took the turtles he had caught and went along until he came to a house. Putting his turtles into a hole which had been dug near by he went to the door and said to the old woman who lived there, "You had better make a fire and cook those turtles, and send round to invite all of your neighbors." She did so and had a feast. After the feast all met at the square ground. When Rabbit came there wearing his red coat (?) and headdress, the rattlesnake and jay called out, "The rumor is that Pasakola has stolen that man's cap." He struck them with his flute to make them stop, but they kept on calling just the same and trying to get to their true master, so the people took them away and gave them to him.

After that the youth took the old woman's daughter as his wife. One day he went down to the river with her and washed his head in the stream, and all of the fish floated up intoxicated. Then he said to his wife, "You had better tell your mother to come down and cook this fish." So the old woman went down to the creek and found lots of big fish there, and she told the young men to go all around the edge of the town and notify everybody to come to the feast. All did so. By and by the youth told his wife to comb her hair in the center, and when she had done it he seated her on the doorstep, took an ax, and with one blow cut her in two so cleverly that he made two women out of her.

After that Rabbit thought that he could do the same things. So he went down to the creek and washed his head and told his wife (who was sister to the wife of the other man) to tell her mother to go down and get the big fish there. She went down, but there was nothing there. Then Rabbit had his wife comb and part her hair, seated her on the doorstep and struck her on the head, killing her instantly.

By and by the youth recalled what the first old woman had told him about going back to see where he had dragged her about, and he did so. He found the whole place covered with red silk corn (probably yellow corn). Wormseed and cornfield beans were also growing in this field. So he used the wormseed as a "cold bath" (medicine) before he ate the corn and the beans, and that is why they now take it before eating corn in busking time. (Told by Big Jack of Hilibi.)

8. The Orphan and the Origin of Corn (6)

(THIRD VERSION)

(Tuggle collection)

An old woman lived alone. She walked along a certain path until it became hard and smooth. At one place a log lay across the trail. One day as she stepped over this log she saw a drop of blood in her track. Stooping down, she carefully scraped up the dirt around the blood and carried it home. She put the blood and dirt in a jar. She looked in the jar occasionally and discovered that the blood clot was growing. After several months she saw that it was beginning to look like a human being. In 10 months it was developed into a boy. She took him out of the jar and dressed him.

The boy grew. She made him a bow and arrows and told him to go and kill birds. He went and killed birds.

When he grew older she said, "Go and kill squirrels." He went and killed squirrels. Again she said, "Go and kill deer." He went and killed deer.

One day on his return from hunting she gave him new food to eat. The boy wondered where she had obtained this delightful food. He asked her, but she refused to tell him.

One day she warned him not to go beyond the mountain which could be seen from their house.

He thought there must be something strange beyond the mountain. He went there. He beheld a lovely sight in the valley beyond the mountain.

When he returned home he sat by himself and looked lonesome.

The old woman said: "You have been beyond the mountain. I will make you a garment and let you go. Go to the woods and bring me a singing bird."

He brought the singing bird. She made him a flute and taught him how to play on it. She made him a headdress and put it on his head. He played on the flute and the singing bird flew on the headdress singing to the music of the flute.

She said: "When you go beyond the mountain you will come to a stream, and the first house beyond the stream is the home of three women. The woman who cooks something for you will become your wife. Marry her, and when you come back to see me all will be changed. You will not see me; you will see something growing where my house stood. When you come again it will be ripe. Build a rock house and gather it. Come when you need something to eat and take your food out of the rock house."

He went across the mountain. He crossed the stream, stopped at the first house and saw three women. One of them offered him food which she had cooked. She became his wife. He lived with her people. He saw that the people were suffering for food. He said: "Follow me to the stream." They followed him. He took some pieces of an old log and threw them into the stream. He played on his flute and the bird sang.

Soon the fish came to the surface of the water and the people shot them with arrows and had a great feast.

Chufee (Rabbit) saw the young man lay aside his flute and headdress and stole them and ran away.

The people pursued him and found him trying to play on the flute, but he made no music. Because it refused to sing he struck at the singing bird and injured its feathers.

Chufee thought he could win a wife if he could only make music. He failed. The people took from him the headdress, with the singing bird, and gave it back to the young man.

One day the youth and his wife went to his old home. Behold, all was changed. The house was gone. Where it had stood were some tall green stalks. The old woman was not there.

Again he and his wife returned. The stalks were dry and the grain was hard. He built a rock house and gathered the grain and put it into the house.

Again he returned and found all the birds gathered around the house. They were trying to tear the house down.

The Owl said: "Let me knock it down." He flew at the house and struck it with his head. He made himself humpshouldered by the blow. He could not knock it down.

The Eagle said: "Let me knock it over." He sailed at the house, but flew over it.

The Hawk said: "I can knock it down." He flew at the house. He knocked it down. The blow drove his neck in and ever since he has had a short neck.

The birds all came and ate up the grain. The man saw some crows flying and fighting in the air. They let some grains fall. He took them and carried them to his new home. He planted the grains and from them sprang corn.

9. The Only Son and Rabbit (6)

(Tuggle collection)

A widow had an only son, whom she cautioned never to pass beyond the mountains, which were in sight of her home. "My boy, never pass the mountains, never go beyond," was her constant warning.

One day while hunting he reached the top of the mountains and on looking into the valley beneath he saw a lovely city, surrounded by green meadows, lakes, and groves. He was tempted to visit so lovely a spot and yielded. He saw scenes of beauty and fair maidens.

When he returned home in the evening he sat by himself and looked lonesome and his mother saw from his manner that something unusual had occurred.

"My son, you have passed beyond the mountains." "I have, mother; I had beautiful visions."

"Ah," sighed his mother, "that is why I warned you. All who see the lovely city are never contented elsewhere. I knew home would lose its attractions when you wandered over the mountains. Since it must be so I will do all I can for you."

The next day she made for her son a wonderful costume. She sent him to the forest to catch all manner of singing birds. She made for him also a flute. When all of her preparations were completed, she arrayed her son in the new costume and arranged for him a peculiar headdress, on which sat the singing birds.

"Now try your flute," she said, and at the first sound of the flute the birds began to sing, keeping time to the music of their master.

"Go, my son, to the beautiful city beyond the mountains. When within the city, ask for the council of the king and as you enter the council ground play on your flute, while your singing birds accompany you."

He passed the mountain and as he approached the city he began to play, while the birds sang. The crowd which gathered and watched the stranger with the wonderful birds told him where the king dwelt. He entered the council, playing on his flute, while his birds sang.

A seat of honor was offered the musical stranger and all were enraptured with his music. Ere he had been there long, no honor was too great for him and everyone strove to do him some kindness. Soon it was rumored that the daughter of the king was to be given as a bride to the young stranger.

One day he invited the king and his council to go with him to a river near the city. On reaching the stream he quickly cast aside his costume, plunged into the water and dived under and crossed the river four times, when all the fish came to the surface and were killed with arrows and a great feast was enjoyed.

The Rabbit, envious of the wonderful stranger, had followed the crowd and while all were intent on killing the fish, he stole the costume of the musical youth and ran away to the woods. On coming out of the river the garments could not be found. No one knew what had become of them.

The next day when the council was assembled, behold the Rabbit strutted in, puffing and blowing with all his might at the flute and, as the birds would not utter a note, he hit at them and said: "Why don't you sing?" He was dressed in the costume of the stranger and before he could be seized he said: "Well, come with me to the river and let us enjoy another feast."

Away he ran and the council followed him. In he jumped, casting the costume and flute on the ground, and though he crossed four times under the water not a fish appeared.

As his head came above the water they all cried:

It is the lying Rabbit.
It is the lying Rabbit.
Seize him, seize him.

He was tried by the council and chased from the council ground as an envious and rascally deceiver.

The king's daughter was married to the wonderful stranger and, as their hands were joined, the singing birds flapped their wings and sang with wild melody.

10. THE ORIGIN OF TOBACCO (15)

There was an old man who went to the square ground of his town to take the black drink every morning and carried something to eat with him. One morning as he was eating this by the creek where he had stopped for the purpose, he felt like defecating, and therefore he went over to a log which lay at some distance. When he got there, however, he saw a pretty little plant growing. A man and a woman had lain at that place, and this plant was the result. The old man brushed the rubbish away from it and returned home. Each time he came by after that he went to it, and he took the dry lower leaves and smoked them. The people at the square ground learned of it through him and said, "That is a mighty good thing. We had better take that and smoke it." The first name of the plant was "coeuns" (haisa). After they learned of it and came to value it they made it a warrior (tásikaya), and gave it the name hitci ("finding") as a war name. I do not know the history of the hitci påkpâgi, which is the greatest medicine there is.

11. THE ORIGIN OF TOBACCO (15)

(SECOND VERSION)

A young man wanted to marry a certain girl very much. One time when a party to which they belonged was out she was riding a pack horse and was lost along with the man. He told her that he wanted her and would take her to his camp if she would marry him, which she consented to do. Later there was another hunt and the man went to the spot where he had first lain with the woman. He saw a very pretty plant growing there. He went back to his people and told them what he had seen. Then he showed the plant to them and told them how it had come about. They said, "We shall call it hitci, and when we smoke we shall call it the same as quum coimus (haisa)." This was the beginning of tobacco.

12. THE ORIGIN OF TOBACCO (15)

(THIRD VERSION)

A man was courting a woman and they were seated on the ground at a certain place. Some time afterwards the man came back to the spot and saw a small weed growing up just where the woman had been sitting. He went several times, until the weed got to be of some height. Now he began to care for it. When it was about a foot high he took off some leaves and smelt of them and they smelt good to him, and others he would throw into the fire, finding the odor they gave forth in burning very agreeable. He cultivated this plant until it gave forth seed. Tobacco was gotten in this manner, and since this man and woman were very happy when they were there and were very peacefully inclined toward each other tobacco has ever since been used in concluding peace and friendship among the Indian tribes. (Told by Jackson Lewis.)

13. Man-eater and the Little Girl (9)

(Tuggle collection)

Once there was a beautiful girl who lived with her brothers on the bank of a river. Her youngest brother was named Kut-che-he-lo-chee (probably Katcilutci, Little Panther-foot).

The Lion, Istepahpah (Man-eater), came near their house in a boat and landed. He asked the little girl to enter his boat, but she refused, He told her he had some young lions in his boat and begged her to come and see them. She consented and entered his boat. Then Istepahpah pushed his boat from shore and carried her away to his home. On reaching home Istepahpah put her in his wife's charge. The next day as he was starting off on a hunt he said to the girl: "Take some acorns and wash them in the stream. I love acorns. And make soup of them with my meat. Wash them before my return." After Istepahpah went away his wife said to the little girl: "I am sorry he brought you here. He treats me cruelly and he will treat you the same way. When he fails to obtain any game, he eats a piece of my flesh with his acorns. He will punish you in the same way. I wish you to escape."

She called Kotee (Koti), the water frog, from the stream and asked him if he would take the girl's place and wash the acorns. Kotee said he would. She instructed him to answer Istepahpah, when he asked if the acorns were washed, "No."

She then helped the girl to climb over the house and told her to run to her brothers' house.

When Istepahpah returned he called out to the girl, "Have you washed my acorns?" Kotee answered, "No."

Again Istepahpah asked, "Have you washed my acorns?" Kotee replied, "No."

Istepahpah, not understanding this, went down to the water and Kotee, hearing him approach, jumped into the stream.

Istepahpah, thinking it was the girl, plunged in after, but he could see her nowhere. He said in gentle tones: "Little girl, why do you run away from me?"

After searching in vain he came from the stream and went to his house.

Istepahpah possessed a Motarkah, a wheel, which could find anything which was lost. He threw Motarkah from him and it ran a short way and returned. He tried several directions, but Motarkah came back to him.

At last he threw Motarkah down in his yard. It went over the house and started off in a straight course, following the trail of the girl. Istepahpah followed Motarkah, for he knew the girl had gone that way.

Soon they came in sight of the little girl, who was running and singing. "I wonder if I can reach my brothers' house before they catch me. I wonder if I can reach my brothers' house before they catch me."

While Kut-che-he-lo-chee was playing he thought he heard his lost sister's voice in the distance. He said to his brothers, "I hear my sister's voice."

Kut-che-he-lo-chee insisted that he had heard her singing in distress.

Nearer she came, pursued by Motarkah and Istepahpah, and again she sang as she ran: "I wonder if I can reach my brothers' house before they catch me. I wonder if I can reach my brothers' house before they catch me."

Kut-che-he-lo-chee was now convinced that he heard his sister's voice. He called his brothers and persuaded them to go with him. They went and now heard their sister crying in distress: "I wonder if I can reach my brothers' house before they catch me. I wonder if I can reach my brothers' house before they catch me."

They said to Kut-che-he-lo-chee: "You can stay here. You are too young to help us. Remain behind."

But Kut-che-he-lo-chee would go with them. They now saw their sister pursued by Motarkah and Istepahpah. As they came nearer the brothers shot arrows at Motarkah, but could not stop it. Their sister passed them and ran to the house. Motarkah followed. Kut-che-he-lo-chee ran to Motarkah and struck it with the little wooden paddle he used in parching his food and Motarkah rolled to one side and stopped. Istepahpah still came on. The brothers shot at him but could not kill him. Then Kut-che-he-lo-chee ran to Istepahpah and struck him on the head with his little wooden paddle and killed him. His brothers said Kut-che-he-lo-chee was the bravest of all and had saved their sister's life.

14. The Water Panther (Leopard)[1]

A girl whose father and mother were dead lived at a certain place with some relatives. Every day she went for water to a spring, the trail to which ran through a deep hollow. One time, after she had grown up, a Water Panther (Oī-kātca) appeared to her there and she came to be with child by him. As she had been very carefully watched the people did not know what to make of this. Some said, "Let us kill her," but others replied, "No, it was probably nature."

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[1] See versions in my paper on Social Organization and Social Usages of the Indians of the Creek Confederacy (Forty-second Ann. Rept. Bur. Amer. Ethn., pp. 69-72). The water panther was identified by my informant with the leopard.

Finally the woman gave birth to three Water Panthers, and then some of the people again said, "Let us kill them." "No," replied the others, "their mother is a human being," and after consultation they agreed to let them live.

The woman saw her Water Panther husband from time to time and she reported what had been done. She said she was very anxious because some of the people had threatened to kill her young ones. Then the Water Panther said, "Let the friends of the young ones separate from the others and live by themselves," so they moved off to another place. Afterwards the old town in which the enemies lived sank and the place turned into a great pool of water. The posts of the hot house continued to stand out above the water of the lake for some time afterwards. That town is thought to have been Coosa, although it is possible it may have been Fus-hatchee. It is called Kosa-talåksûmgi, "Sunk Coosa." The people who wanted the young Water Panthers killed were taken into the dwelling of the Water Panther farther beneath the waves; what became of the others is unknown.

15. How the Alligator's Nose was Broken

(Tuggle collection)

"In the old days," said Fixco, the Seminole, "all the animals determined upon a big ball play. The four-footed animals, with the Alligator for their chief, challenged the fowls, with the Eagle at their head, for a game. Sides were chosen, the poles put up, the ground measured off, and the medicine men conjured the balls.

"The day came and they all met on the ground. The animals ran around their poles, all painted and dressed up, while the birds flew and screamed around their poles.

"At last the ball was tossed into the air and the game began. The Alligator caught the ball as it came down and, grasping it in his teeth, ran toward the poles. The birds in vain attempted to snatch it from him and at last gave it up in utter despair. The Eagle, however, soared aloft and circled in the air till almost out of sight, and then like an arrow he swooped to the earth and struck the Alligator on the nose and broke it. The Alligator's wife had run along with her old man and was shouting at the top of her voice: 'Look at the little striped alligator's daddy, just look at him,' while all the animals shouted in triumph.

"But when the Eagle struck the Alligator all was changed. The Alligator's teeth opened on the ball and the Turkey poked his head in among the teeth, pulled it out, and ran to the poles of the birds and threw the ball between them.

"The fowls won the game and ever since that time the Alligator has had a sunken place on his nose where the Eagle broke it."

16. STORY OF THE BAT (52)

(Tuggle collection)

The birds challenged the four-footed animals to a great ball play. It was agreed that all creatures which had teeth should be on one side and all those which had feathers should go on the other side with the birds.

The day was fixed and all the arrangements were made; the ground was prepared, the poles erected, and the balls conjured by the medicine men.

When the animals came, all that had teeth went on one side and the birds on the other. At last the Bat came. He went with the animals having teeth, but they said:

"No, you have wings, you must go with the birds."

He went to the birds and they said: "No, you have teeth, you must go with the animals." So they drove him away, saying: "You are so little you could do no good."

He went to the animals and begged that they would permit him to play with them. They finally said, "You are too small to help us, but as you have teeth we will let you remain on our side."

The play began and it soon appeared that the birds were winning, as they could catch the ball in the air, where the four-footed animals could not reach it. The Crane was the best player. The animals were in despair, as none of them could fly. The little Bat now flew into the air and caught the ball as the Crane was flapping slowly along. Again and again the Bat caught the ball, and he won the game for the four-footed animals.

They agreed that though he was so small he should always be classed with the animals having teeth.

17. THE FRIENDLY DOGS (25)

A man away from home found himself sitting in the Mikos' bed in a strange square ground. There was no one about except an old Dog, which stood by the fire. This Dog came up to him and said, "Don't you have a notion to go hunting? If you go, the young boys say they will go with you. If you want to go I will go and see the boys and see if they mean what they say." The houses were close around this square and he could hear the dogs collecting. By and by the old Dog came back, and said, "My old woman is going and she told me to get something to eat." So the Dog gathered some bran in a clay pot and started along with it. When the man reached the appointed place an old bitch came up with some puppies. Then the young dogs began coming in and they kept coming until there was a large number of them. The old Dog said, "Take the puppies along with you," but the other dogs scattered out on the hunt. He went to the place appointed along with the puppies and pitched his camp, and the dogs began coming in, bringing terrapin, skunks, squirrels, etc. By and by they heard the old Dog coming barking and yelping, and finally he reached camp with a turkey gobbler. Then the old Dog said, "Cook that turkey, but save our shares for us and a little for the puppies." He did so and they went on to the main hunting ground. There they killed deer, and they made a drive and killed bear. They remained there until the puppies got fat and grew into big dogs. One day the old Dog, who was sitting on the opposite side of the fire, came around to him and said, "Your wife has taken another husband, but, if you wish, we will do what you say." Then the whole pack of dogs came in and started off one at a time. He could hear their footsteps on the leaves as they ran off and by and by he heard only their howling until they got out of hearing. But the old Dog, who had remained behind, said, "They are close by." Presently he said, "The work has begun. . . . They have finished them up now. . . . They have started back." Near daylight he could hear the dogs barking in the distance and at dawn they got in with their mouths and feet all bloody. After that the old Dog said, "Now if you feel like going home, we will go." He had a great many pelts and hams tied together, which he took along, and, accompanied by the dogs, he started for home. When they got into the edge of the settlement, however, the Dogs said one by one, "I am going home," and they dropped off one at a time until only the old Dog remained. The latter advised him to go to the house of an old man who had a granddaughter and said, "I will go with you." As they got near the old Dog said again, "They will say 'Your mate was taken by a man and they went to the field house (tcȧbofa tcuko).'" The woman had told the people to say this. The old Dog also said "They will give you a big fanner of dumpling bread but do not eat it. Say to them, 'My old Dog is hungry,' and throw it out to me. Then they will fix up another for you." Things happened as the old Dog had said, and when the Dog ate the dumplings he went out to the edge of the yard and died. They told the hunter that his wife had gone, but said, "Here is a nice young girl who will suit you." So they gave her to him and he married her. (Told by Big Jack of Hilibi.)

18. THE HUNTER AND HIS DOGS (25)

A man lived with his wife and a number of dogs. One time he got sick, and his wife would stay away all day, starving him and his dogs almost to death, and when she got back she would beat the dogs. One day the oldest Dog came to him and said, "Can't you go hunting?" "Oh, no," he answered, "I am really not able to." There was a creek close by and a boat there, so the old Dog asked him if he could manage to get down to the boat. "No," he said. "All of us together could take you on the bed and carry you down." "If you will do that, I will go," he answered. Then the dogs carried down his kettle, gun, shot pouch, etc., and put them on board. Afterwards they got him ready, took him down, and put him in the boat. Then the old Dog sat in the bow of the boat, and he sat in the stern and paddled, while the rest of the dogs ran along on the bank. When they got to the first camping place the dogs came up with lots of squirrels, terrapin, turkeys, etc., and they took him out of the boat and carried him up the bank. Then they brought his things to him and he cooked what they had brought, and all ate. At daybreak they carried him down to the boat and they went on down the river. They did this every day until he got stronger and able to sit up. By and by he was able to stand up and walk about. One day the old Dog said, "If you will go down this hollow a little piece, we will make a bear drive." When they heard the old bear at bay the Dog told his master to let it get on a little farther. It repeated this several times, and finally said, "This is about the place," upon which he fired and killed it. It was a fine animal and he skinned it and cut it up into smaller pieces, which the dogs carried to camp along with the hide. The chunks of bear fat were fried down to cracklings and they had plenty to eat. By this time he was able to go hunting himself.

One day the old Dog spoke up from the other side of the fire, saying, "Your wife was beating and starving you to death because she had another man. He was in the field house (tcȧbofa tcuko) (in the cornfields). If you want anything done we might do it." He answered, "If you see what is best to do, do it." Then the old Dog spoke to the younger dogs, and they started off howling. He remained on the opposite side of the fire, however. About midnight he said, "They are nearly there." Then, "They have gotten there." "They have seized him." "They have done the work." The man said to himself, "If he says so I suppose it is so." By and by they could hear the dogs howling and about daylight all came in covered with blood. "We have done the work," they said to the old Dog, and he answered, "That is all right." Some time after this the old Dog said, "If you think it is time to go back, we will go." So they piled the meat and skins into the boat, the old Dog got in the bow, and they started on up the river. Then they came to a place where lived an old couple who had a girl, and the old Dog said, "That is the place where we will stop. When we get there tie the boat and take us up to the house." He did so, and the people in the house said, "Your wife found another man for herself, but the wolves came and killed him." The old Dog had also said to him, "They will give you a pan of sofki, but say, 'No; my dogs are hungry,' and they will give you a second dish. Say to the old woman, 'We have a little meat down at the boat. Go and fix and use that.'" When she started down to get it the young dogs all ran down and helped her stow away the meat in the cribs. She said, "Those are the smartest dogs I have ever seen. Your wife has gone. Take this girl here for your wife." So he married the girl. (Told by Big Jack of Hilibi.)

19. The Monster Lizard (33)

A number of men went a long distance into the country and encamped. While they were hunting about some of them discovered an hatcûkliba (a monster lizard).[1] One of them said, "I am going to have a race with him." He relied upon a very potent "word" which he had. So he tied some white buckskin strings about his legs just below the knee, placed a white feather on his head, and put on a white shirt. Then he said, "Now go and show me the place where he lives." They guided him to the spot and then stood back while he went up close to it. He called out, "Hatcûkliba, come out and let us race," whereupon the big lizard came out of his den and started after him. As the man ran he shouted "Kaihgā′, Kaihgā′." He ran across a prairie, keeping just ahead of the animal until they were out of sight.

The people waited, and after a long time saw the white shirt and feather in the distance. The runner was coming back with the lizard still close after him, and he ran by the lizard's den; but by that time the lizard was so completely exhausted that he stopped and lay down.

After they had all returned to their camp another man said, "I am going to try him." The rest answered, "You may not understand how to contest with him. You had better not try." However, he insisted, and like the other he dressed himself up with white buckskin strings, a white shirt, and a white feather. The crowd went along as before and watched while he approached the lizard's den and called out, "Come out, Hatcûkliba, and let us race." When the lizard came down he ran off calling out the same words as the other man. They raced over the same prairie and passed out of sight behind the same ridge. About the time they thought he ought to be coming back they saw the lizard returning with half of the man's body hanging out of his mouth. Then they set the woods on fire and started for home.

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[1] This is now the name for the green lizard.

20. The Hunter, the Monster Lizard, and the Panther (33)[1]

A man and his wife camped out in a certain place with many dogs in order to hunt. The dogs would trail a bear and when they had brought it to bay they would bark in a peculiar manner, whereupon the man would come up and kill the bear. In this way he got a number of them.

During this time he hunted in all directions from his camp except toward the southeast, and finally he started off in that direction. There he found a piece of flat land running down to the bottom land and, just beyond, a very rough, rocky place. Presently he heard his dogs bark near the rocks and supposed they had found a bear, so he started in the direction of the noise. When he got near, however, he saw something dart out from among the rocks, seize a dog and carry it back. It was a huge lizard. Then the man turned round and ran back toward his camp. When he had covered about half of the distance he stopped and listened. It sounded as though but few dogs were left. After a short time he stopped again to listen, and now he heard but one dog bark. The next time he stopped he heard none. When he had gotten still farther he looked back and, the ground being open behind him, found that he was being pursued.

The hunter soon discovered that the big lizard was certain to catch him, so he dropped upon the ground and lay flat upon his chest. When the lizard came up he heard it panting like a tired dog. It took him in its mouth and started to carry him back to its den. The man looked from time to time to see how near they were to the place, and at last he saw that they were close to the place from which he had started running. There he noticed something moving about. He thought that in a moment the lizards were going to cut him in pieces and eat him, but when they reached the place where the thing moved he heard something making a scratching noise in a tree near by. The lizard heard it also and threw the man down, but the latter continued to lie still as if he were dead. The noise which he had heard was made by a Tiger (panther) which now jumped down upon the lizard. The lizard tried to seize it but the Tiger quickly sprang out of reach and then jumped down upon it again and immediately back upon another tree. Each time the Tiger scratched the lizard and hurt it very badly, so that it soon ran away with the Tiger in pursuit. The Tiger chased it straight back to its den, scratching it all the way.

The man did not dare to move, however, and thought that the Tiger would eat him up when it returned. He did not know it had come back until it was close by and he heard it say, "Are you dead?"

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[1] The hero of this story can not have belonged to the Panther clan, because the panther called him "my friend." Had he been of the same clan he would have said "my brother."

At first he did not reply, but presently the Tiger added, "I am here. You are not going to die, for I will protect you." Then the man answered, "No, I am not dead." "Well, get up," said the Tiger, but the man remained where he was until the animal lifted him to his feet. But then the man staggered about in a circle four times. The Tiger lapped him all over (or let his saliva run all over him) and said, "Can you stand on your feet?" "No," the man answered. "Then come and climb upon my back and I will carry you." The man told him he thought he would be too heavy, but the Tiger answered, "Oh! I can carry you. Sometimes I carry two deer and I can carry you just as easily." So the hunter climbed up on the Tiger's back and started with him for camp. On the way they came upon the shot pouch which he had dropped when he was being pursued, and later on the gun. The Tiger told him to pick them up and carry them with him. After they had reached a place close to his camp, the Tiger set him upon the ground and told him to go the rest of the way himself. The man invited him to come to his camp and get all the food he wanted, but the Tiger answered that he could get plenty. Before parting from the hunter, however, he said, "My friend, I have two nephews whom you must never disturb." "Who are they?" asked the man. "One is Wildcat and the other House Cat. House Cat is the lesser. You must not tell anyone what I have said to you." (However, at a later time the man did tell some people about it.) After that they parted and the man returned to his camp.

The summer after this the same man was on a hunt and heard turkeys gobbling. He discovered one of them sitting at the top of a pine tree and was preparing to shoot at it when he noticed something crawling up the tree toward it. This he found was a wildcat, and, remembering what the tiger had said to him, he gave up attempting to shoot the turkey and stood watching. Presently the wildcat sprang at the turkey but missed it and fell from the top of the tree to the bottom. It struck the ground and he heard it cry, "Wa+o, wa+o, wa+o." Remembering what the tiger had done for him, the hunter ran to the place to see what he could do for this animal. He found that it had knocked out an eyeball, and when he came near, said, "Have you hurt yourself?" On hearing the man speak, however, the wildcat, who was trying to put his eyeball back in place, pulled it out, threw it away, and ran off.

21. THE HUNTER, THE MONSTER LIZARD, AND THE PANTHER (33)

(SECOND VERSION)

There was a great hunter who owned many dogs, with which he would beat up a bottom and frequently kill bear. One time he heard them barking and thought they had discovered a bear, but when he reached them he found them around a hollow tree on which an hatcûkliba lived. The hatcûkliba would come out, take a dog, and carry it back into his den. Then the man ran off, and when he got nearly out of sight he could hear a few dogs still barking. The number was presently reduced to one, and soon this one stopped. Then the man looked back and saw the hatcûkliba coming after him, glittering as it came. When it came jumping up to him he shot it, but it seized him by the middle, knocked his gun out of his hands, and started back with him. He was not hurt, but he thought that when it got him to its young ones, they would eat him up. The hatcûkliba took him down a valley and as they passed between two pine trees, he caught sight of something yellow and thought, "Now they are going to devour me." What he had seen, however, was a Panther which jumped upon the hatcûkliba and made the hatcûkliba let go of him. Then it jumped back upon the tree. Every chance it got the Panther would jump down upon the hatcûkliba and then back to the tree, and in this way it tore the hatcûkliba's back to rags and killed it. Then the Panther came to where the man lay and the latter thought he was going to be eaten, but the Panther said, "Are you dead yet?" "No," he answered, "I am not dead yet." "Well, get up." So he got up, and the Panther marched around him mewing like a cat, and said, "Nothing will disturb you. Stay there." The man started a fire, and the Panther brought up some wood for him. Then it went off, killed a deer, and brought it back. So he cut up and roasted the deer, and, after he got better, the Panther said to him, "Never kill anything of my species. Get your gun and go home."

By and by the man took a notion to hunt and discovered a turkey on a tree. He discovered, however, that a wildcat was creeping toward it, so he stopped and watched it. But, when the wildcat jumped at the turkey, it missed and fell to the ground with a squall as if it were hurt. It seemed to be in pain, and in fact the man saw that one of its eyes was out. When he came up to help it, however, the wildcat pulled out its other eye and threw that away also and ran away. This is said to signify the separation of man and beast.

22. THE RACING SNAKE (34)

One time two men were off hunting, and one of them said to the other, "They say there is a very swift snake, seldom seen, from which nothing that he pursues can escape, but I believe I could get away from him. If you find one, let me know."

Some time later his companion saw something glittering on the side of a hill, and when he returned to the other hunter he said, "I thought I saw on the side of a hill the kind of snake about which you were speaking. I will show him to you." The other thought at first that he was joking, but he insisted, so they started off to find him. When they reached the place the man who believed he could overcome this snake prepared himself. He stripped off his clothing, prepared his bow and arrows, and started up toward the snake. As he went by, the snake chased him. There were coils and coils of him which made a shrill noise as they were dragged along on the ground.

The man ran on ahead whooping, this whoop being his charm. When his companion saw the huge snake in pursuit of his friend he wished that he had not brought him there. Presently they got so far away that the man's whoop could be heard no longer, although the noise made by his pursuer was still audible. By and by they circled around and came back again, and they kept making circles back and forth, sometimes nearly out of hearing and sometimes quite close.

After a time the whooping stopped and also the noise made by the snake traveling along the ground. The person looking on was sure his friend had been killed, but the contrary had happened. There was a big pine log lying in such a situation that the man could pass under it and he went under and over too fast for the snake to catch him. Instead, the snake wrapped himself up about the log and the man shot at him until he killed him. He was made strong by means of his magic formula.

23. The Man Who Became a Snake (35)

Two men went hunting together. They traveled all day and when they encamped for the night exchanged stories with each other. One said that if you mixed together the brains of a black snake, a black squirrel, and a wild turkey and ate them you would turn into a snake. The other replied, "If that is the case I believe I will try it." "That is the story," said his companion, "and I do not believe it would be well to try it." The other was anxious to test its truth, however, so he got the three different kinds of brains, mixed them together, and ate them. "I have eaten the things we were talking about," he said to his comrade, and the latter answered, "When I told the story I did not think you would do that. You have done wrong." They were very fond of each other.

Then the hunters lay down to sleep and during the night the one who had eaten the brains called out, "My friend, the story you heard was a true one. It is coming to pass." From his thighs down he was already a serpent. The next time he spoke to his friend his entire body had turned into a snake. He told him to go along with him, saying, "I must now find a place to which I can retire." They went on until they came to a small, deep pool made by an uprooted tree, and the Snake said, "When you return to camp move some distance back. Come to see me in the morning and discharge your gun and we will have a talk before you go home."

The hunter did as he had been directed and when he returned to the place next day found that the pool had expanded into a large, deep pond. He discharged his gun and the Snake came up in the middle of the sheet of water. Then he sank out of sight and soon came crawling up the bank. He said, "When you get through hunting and return home tell my parents of the accident which has befallen me. If they want to come to see me tell them to discharge a gun at this place. Tell my parents not to be afraid of me. I am their child."

The friend could do nothing more, so he returned home and related what had happened. But all thought that he had killed his friend and they would not be satisfied until they saw for themselves, so they went back with him. He conducted them to the place where their camp had been and said, "Right here is where he lay when he turned into a snake." Then they went to the shore of the lake and discharged a gun. The Snake then showed himself in the middle and disappeared again. "That is he," said the man. "He will come out right here at the edge of the water and you must not be afraid of him." So the father and mother sat down there side by side. Presently the Snake came up and crawled over them and then returned and laid its head against its mother's jaw. It shed tears, but could not speak. It wrapped itself around them in all kinds of ways and then unfolded and returned to the lake. The parents wept but they could not help themselves, so they returned home. That was what they call the tie-snake.

24. The Man Who Became a Snake (35).

(SECOND VERSION)

Two young men once went out hunting together. One was a jolly fellow, the other more thoughtful. The former always wanted to do everything he heard of anyone else doing. As they were going along the sober one said he had heard that if anyone ate the brains of a male squirrel and of a gobbler he would turn into a tie-snake. The jolly one said, "I have a notion to try that." The other tried to dissuade him, but he went secretly and ate these brains. After they had made their camp that night and had gone to sleep the thoughtful youth was awakened by hearing his companion groaning and acting as if in misery. He asked him if he were sick, but the young man answered, "No, I am not sick, but that thing you told me not to eat I ate." His friend answered, "The old Indians always told people not to do that." He made a light and found that his companion was already becoming a tie-snake. When the transformation was completed the Tie-snake asked him to go and look for some water. His friend went and reported that all he could find was a small pool. The Snake followed him to it and curled himself up in the water. Then the Snake told him to go to his mother and tell her that he had become a snake, but that she must not be afraid and must come and see him. Before he started off the youth told his snake friend that when he returned he would give four whoops as a signal for him to come out of the water. Then he went away. When he came back, along with his companion's mother, he found that the pool had become a big lake. They sat down by the shore of this lake and he uttered four whoops. At first the water in the center of the lake began to rise up, and at the fourth the Snake came right up to his mother. Then they saw that horns had grown upon his head like those of a stag. His friend tried to talk to him but he could not reply. He merely laid his head across his mother's lap. Then the friend tied the Snake's gun across his horns so that it could not slip off, and told him that he should stay there and see what would happen. So he and the Snake's mother started home and the Snake disappeared in the water.

(My interpreter, Sanford Scott, told me that he had heard a story of two young men who caught a queer fish in a pond and one of them who ventured to cook and eat this was turned into a tie-snake.)

25. The Man Who Became a Snake (35)

(third version)

Two old men once went hunting and camped at a certain spot. One of them was very fond of fish and said, "I want some fish." Just then they noticed water dripping from the top of a tree near by, and the man who was fond of fish said he would go up to see what caused it. Arrived there, he found water in the top of the tree and some fish swimming in it, splashing the water over by dashing around. He said, "That is what I have been wanting," and threw them down. Then he climbed down and ate them. The other said, "There may be something wrong about fish found up in a tree that way," but his companion cooked and ate them nevertheless. The other did not like fish, so he did not touch them.

But after the first man had eaten he stretched out and said that his bones ached and that something was the matter. The other said, "I told you they might not be good but you would eat them." Then the body of the fish eater began to assume a curious shape, more and more like that of a snake, until he had altogether turned into one. He could still talk, however, and he said, "I have many kindred. Tell them I will be at the square ground (tcuko łåko) and ask them to come there." Then he went into a little stream near by, whereupon the water bubbled up into a great boiling spring. The man that turned into a snake belonged to the Deer clan.

At the time appointed the kindred of this man assembled at the square ground to see him, and when he came it was with a powerful current of water as if a dam had broken and they were all swept away; perhaps they were turned into snakes. Thus the water snake was a kind of person. These water snakes had horns of different colors, yellow, blue, white, green, etc.[1]

26. The Man Who Became a Snake (35)

(FOURTH VERSION)

Two men went to war, but after they had had some encounters with the enemy one of them fell sick and they decided they had better return home. While they were camping about on their way back the one who was sick said that he wanted something very much. "What is it?" asked his companion. "Fish," he replied. Later, when his companion was away from camp, the sick man found a place where a tree had been uprooted, leaving a hollow filled with water, and in this was a fine fish. He cooked this, ate as much as he wanted of it, and saved some for his friend. When his friend returned he said to him, "You know how much I wanted some fish. I found one and have eaten a part but I saved some for you. I discovered it in some water at the root of that tree that is blown over." But his friend answered, "It might not be good, but as long as you have eaten some take the rest." So the sick man finished it.

Soon after this night came on and they lay down on opposite sides of the fire. But some time in the night the sick man called out to his friend repeatedly until he awoke him. "What is the matter?" said his friend. "I have a curious feeling," replied the other. "Look at me and see what is wrong." So the well man lighted a pine knot and examined his companion and he found that he had turned into a snake from the hips down.

The snake man said, "Do not be afraid of me. There is a spring over yonder and when it is morning you must accompany me thither. Take along two pine knots. I will call out when I get tired." By morning the sick man had turned completely into a serpent which hung from one tree to another above him. When his friend struck the two pine knots together he came down and the other led the way toward the spring. About noon the Snake called out and his human companion stopped. After a rest they again set out and, sure enough, they arrived presently at a nice little spring. Telling his companion to remain where he was, the Snake went down into the water and as he did so the sides caved in all about so that the spring expanded into a big water hole in which the man stood ankle deep.

After that the man went home and when the mother and sisters of his friend saw him come alone they thought that the other had been killed in the war. "He has not been killed," he said, "but has turned into a snake and made for himself a water hole. If you wish we will go to see him." So all of them set out. There was now a big blue water hole at the place, and when they arrived their guide got his knots, which he had placed somewhere for safe-keeping, and struck them together in the water, making a great wave. Then the Snake came out in the middle of the pond. He had blue horns. After circling about in the water he came to land near them and laid his head in his mother's lap. They hung the belt and other ornaments he had used on his horns. Then he circled the pond again and when he came back seized his youngest sister and carried her down into the water with him. Ever after people avoided that pond. It was a fearful place and about it were snakes of all sorts.

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[1] See also Forty-second Ann. Rept. Bur. Amer. Ethn., pp. 71-72.

27. The Man Who Became a Snake (35)

(FIFTH VERSION)

Two friends went out hunting. They came to the shore of a great lake, and on the shore found a big egg, which one of them brought back to camp. His friend told him it might not be good, but he said "I am going to cook it anyhow." So he cooked and ate it, and then the two lay down to sleep on opposite sides of the fire. During the night the one who had eaten the egg awakened his companion. "My friend, what is the matter?" said the other. "Look and see what is the matter with me." His friend looked and saw that the legs of the other were glued together. By and by the same one called to his friend to look at him again, and he found that from his body on down was the tail of a snake. At daybreak he said again, "Look at me now," and behold he had turned completely into a snake which lay there in a big coil. Then the Snake said, "You must leave me, but first pilot me to the hole from which we got water." They got there and the Snake went in, whereupon the earth, trees, and everything else caved in, producing a big water hole. Then the Snake raised his head out of the water and said, "Tell my parents and my sisters to come and see me." So the friend went home and told them, and they asked him to guide them back to the place where the Snake had been left. When they got to the shore the Snake showed himself in the middle of the pond. He came to the bank and crawled out, and he crawled over the laps of his parents and his other friends, shedding tears. Then he returned into the water and they went home. So the tie-snake was created from a human being.

28. The King of the Tie-snakes (41)

(Tuggle collection)

A chief sent his son on a message to another chief, and delivered to him a vessel as the emblem of his authority.

The son stopped to play with some boys who were throwing stones into the water. The chief's son threw his vessel upon the water and it sank. He was frightened. He was afraid to go to the neighboring chief without the vessel, and he did not like to return home and tell his father of the loss. He jumped into the stream and, reaching the spot where the vessel had sunk, he dived into the water. His playmates waited a long time for him, but he did not reappear. They returned and reported his death.

When the chief's son was beneath the surface of the stream the Tie-snakes seized him and bore him to a cave and said to him: "Ascend yonder platform." He looked and saw seated on the platform the king of the Tie-snakes. The platform was a mass of living Tie-snakes. He approached the platform and lifted his foot to ascend, but the platform ascended as he lifted his foot. Again he tried, with the same result. The third time he tried in vain. The Tie-snakes said, "Ascend."

He lifted his foot the fourth time and succeeded in ascending the platform and the king invited him to sit by his side. Then the king said to him:

"See yonder feather; it is yours," pointing to a plume in the corner of the cave. He approached the plume and extended his hand to seize it, but it eluded his grasp. Three times he made the attempt and three times it escaped him. On the fourth attempt he obtained it.

"Yonder tomahawk is yours," said the Tie-snakes' king.

He went to the place where the tomahawk was sticking and reached out his hand to take it, but in vain. It rose of itself every time he raised his hand. He tried four times and on the fourth trial it remained still and he succeeded in taking it.

The king said: "You can return to your father after three days. When he asks where you have been, reply: 'I know what I know,' but on no account tell him what you do know. When he needs my aid walk toward the east and bow three times to the rising sun and I will be there to help him."

After three days the Tie-snake carried him to the spot where he had dived into the stream, lifted him to the surface of the water, and placed his lost vessel in his hand. He swam to the bank and returned to his father, who was mourning him as dead. His father rejoiced over his son's wonderful restoration.

He informed his father of the Tie-snake king and his message of proffered aid. Not long afterwards his father was attacked by his enemies. He said to his son: "You understand what the king of the Tie-snakes said. Go and seek his aid."

The son put the plume on his head, took the tomahawk, went toward the east, and bowed three times to the rising sun.

The king of the Tie-snakes stood before him.

"What do you wish?" he said.

"My father needs your aid."

"Go and tell him not to fear. They will attack him, but they shall not harm him or his people. In the morning all will be well."

The son returned to his father and delivered the message of the king of the Tie-snakes.

The enemy came and attacked his town, but no one was harmed. Night came. In the morning they beheld their enemies each held fast in the folds of a tie-snake, and so all were captured and the chief made peace with his foes.

29. The Story of the Turkey (39)

(Tuggle collection)

The Seminoles have a story about the Turkey, who was once the king of the birds and flew high in the air like the eagle. He would swoop down on the council ground and bear away a man. Then people devised a plan to catch him. Four men were to roll four big balls along the ball ground, so as to attract his attention as he circled in the air above them, and four swift warriors were to watch the Turkey as he came down and seize him. The Turkey was seen flying in the clouds over the council ground and at last down he swooped, having the scalp of his last victim hanging at his breast. All of the warriors were afraid to touch him, but an old dog seized him by the leg and they then killed him.

Ever since then the turkeys have been afraid of man, but more alarmed at dogs. The turkey gobbler still wears the scalp lock at his breast as a trophy of his former valor.

30. The Monster Turtle

One summer seven men set out on a hunting expedition. It was hot and they became very thirsty before they reached their camping place. While they were traveling along, longing more and more for water all the time, they came upon a monster bull turtle (lû′dja łåko). They said to one another, "This is a creature certain to make for water," so they followed him. After a while one of the hunters said, "Let us get on his back," and he proceeded to do so. Five of the others followed him, but the seventh said, "It might not be good to do that," so he walked along behind.

Presently they came in sight of a big lake and when the turtle reached its shore the men on his back wanted to get off, but they found that they had stuck to him and could not get away. So they remained standing on the turtle with their guns by their sides and were carried into the lake. The man on foot watched the turtle until it got out into the middle of the lake, but there it disappeared, leaving only numerous bubbles. He remained looking at the lake for some time and then returned home.

When the man who had escaped reached town he told the people that in spite of his warning his companions had climbed upon the back of a turtle and had been carried by him straight into the water, so that he had to return to town without them. The men who had been carried away had numerous relatives, who quickly assembled at the square ground. There they sang a song to the accompaniment of a kettle drum (ā′łgȧswȧnā′ga) and a gourd rattle (saoga) and then made one step toward the lake. They did the same thing the next night and made another step toward the lake. In this way they approached the lake a step at a time until they reached it, and on the edge of the water they continued their song with the same accompaniment. Finally there was a disturbance in the middle of the waters and a snake came out. He approached them and laid his head very humbly in front of them, but they told him he was not the one they wanted and he went back. They continued their singing, and presently another snake came out. "You are not the one," they said, and he went back. By and by a third snake came out, which they also sent back under water.

The fourth time, however, there was a great swashing of the water and out came the monster turtle, which also laid his head humbly before them. Then they debated what he might be good for. "He might be good for some purpose," they said, and they divided him up, entrails and all, leaving only the shell. The other parts they took to use as medicine and all returned with them to the town rejoicing. "The medicine they thus got was used with the song of the waters as a kind of revenge."

31. The Monster Turtle (44)

(SECOND VERSION)

(Tuggle collection)

The people were on the warpath. They wished to select a place at which to fight. They saw a large rock and decided to fight standing on that.

An old warrior said: "It is no rock. An evil spirit has blinded your eyes. That is the Big Terrapin," but the warriors called him a coward and told him to go back and sit with the women.

They ascended the rock, but soon it began to move. They became alarmed and tried to descend, but found that their feet were fastened.

The Big Terrapin crawled into the sea and drowned the warriors.

The old warrior returned and told of the fate of his comrades, but no one believed him. He said, "Come and see the trail of the Big Terrapin leading into the sea."

They followed him and traced the trail to the sea. Then they sent for the medicine man, who made medicine and began to blow and sing.

Soon the frogs came out of the sea. He made the medicine stronger, and, while he was blowing, the little terrapins came out of the sea. He made the medicine still stronger, and as he blew and sang a great noise was heard in the sea and out came the Big Terrapin.

They built a pen of logs, caught him, and burned him up.

32. The Big Rock Man

(Tuggle collection)

The people were engaged in a war. Whenever they were on the point of winning the victory the Big Rock Man came to the rescue of their enemies and saved them from defeat.

They called a council to devise measures to conquer the Big Rock Man, but in vain. They could not hurt him. Their arrows bounded from his body.

Then they consulted the Wise Rabbit.

"Shoot him in the ear," said the Wise Rabbit.

In the next fight they aimed their arrows at his ear and one struck him in the ear and killed him.

33. The Woman and the Monster Earthworm (40)

A man, accompanied by his wife, camped far from town in a region where there was an abundance of game. But when her husband was out hunting his wife went to a pine log and had intercourse with a big earthworm living in it. Finally, however, the man discovered what she was doing, roped the earthworm, and killed it. Then he took his wife home and left her. His sisters said to him, "Why are you quitting her? She seems to be pretty far along in pregnancy." But he went away from her because he thought that she was not with child by him, and indeed, when her time came, she gave birth to earthworms. The women tried to take care of her, but when numbers of worms came out they ran out and burned down the house in order to kill them. However, some of these worms burrowed into the ground, and ever afterwards they have continued to live there.

34. The Fawn, the Wolves, and the Terrapin (49)

(Tuggle collection)

An Indian woman told how the Terrapin's eyes became red.

A beautiful Fawn met a Wolf one day who asked how he came to have such pretty spots all over his body. "I got under a riddle (sieve) and they put fire over it, and that made the pretty spots."

"Will you show me how I can do that?" asked the Wolf. The Fawn consented. Then the Wolf obtained a large riddle, and lay down under it and the Fawn built a fire and burned him to death. After the flesh had decayed, the Fawn took the bones of the back and made a necklace of them. One day the Fawn met a pack of Wolves, who said to him: "Where did you get that necklace?" but he refused to tell.

"What is the song we hear you singing as you gallop over the prairie?" asked they. "If you will stand here till I get to the top of yonder hill I will sing it for you."

Ya-ha ya-ha	Wolf, wolf
Ef-oo-ne-tul	bones only
Chesarsook, chesarsook	rattle, rattle,
Chesarsook	rattle.
Kah-ke-tul	The ravens only
Methl-methl	fluttered, fluttered.
Soolee-tul	The buzzard only
Methl-methl	fluttered, fluttered.
Charnur-tul	The flies only
Sum-sum	buzzed, buzzed.
Choon-tah-tul	The worms only
Witter-took	wiggled
Witter-took	wiggled
Witter-took [1]	wiggled.

When the Wolves heard this song they howled in anger and said: "We missed our mate. He is dead and those are his bones. Let us kill his murderer."

They started for the Fawn, who, seeing them, sped away for life, the bones rattling as he ran. He came to a basket maker and begged him to place him under a basket, but he refused. Then the Fawn came to a man who was getting bark to cover his house. "Oh, hide me from the Wolves," he begged, but the man would not. He ran on and came to a Terrapin who was making a spoon. "Tell me where to hide from the Wolves," said the Fawn. "No," replied the Terrapin, "I must not take sides." However, the Fawn saw a stream just ahead and on reaching it he jumped up and lodged in the fork of a tree and could not extricate himself.

The Wolves passed the man who was making baskets and the man who was getting bark to cover his house and came to the Terrapin, who told them the way the Fawn had gone.

When the Wolves reached the stream they could trace the Fawn no farther. They looked in the water and there saw him. They tried to go into the water to catch the Fawn but failed. In sorrow they began to howl. As they raised their heads in howling they saw the Fawn in the tree. They held a council to see how they could get the Fawn out of the tree. One Wolf said: "I know a man who can shoot him out"; so he sent for the man. Then he went to the Terrapin and brought him, and the Terrapin said he could kill him. He began to shoot arrows at the Fawn. He shot every arrow away and missed the Fawn. Afterwards while walking around the tree the Terrapin found one of his old arrows sticking in the ground near an old log. "This was one of my best arrows," said he. So he shot at the Fawn with this old arrow and killed him.

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[1] Yaha, wolf; ifoni, bone; tålki, only (another informant used tis, instead of tålki). tcásåsakita, to rattle; kake, raven; miłmił, flutter; suli, buzzard; tcana, common fly; såm, to buzz; tcunta, worm; witåtåk, wiggled.

Then the Wolves took the body and divided it into pieces. "We must pay the man for shooting him," one said, so they offered the Terrapin a piece of one leg. But he had some complaint in his leg and the medicine men had told him not to eat the leg of any animal. He whined out: "I can not eat leg; it will make my leg hurt, and I shall die."

When they offered him a shoulder he whined out: "I can not eat shoulder; it will pain my shoulder, and I shall die."

"He does not want any." they said, and went away carrying all of the Fawn.

After they had gone the Terrapin looked around and saw that there was blood on the leaves, so he gathered the bloody leaves into a big bundle, saying: "I'll carry them home." He reached his house, threw down the bundle, and said to his wife: "There, cook it for the children." Then she unrolled the bundle but saw nothing. "Where is it?" she asked. "Way inside," replied he, so she separated the leaves, but finding only the blood, she threw it into his face. He called to the children to bring him some water, but as they were slow, he crawled around with his eyes closed and found the lye and washed his face in that. Some of this got in his eyes and made them red, and ever since terrapins have had red eyes.

35. How the Terrapin's Back Came to be in Checks (53)

(Tuggle collection)

A woman was beating sofki in a mortar out in her yard when she heard someone calling to her and making fun of her. She stopped and looked around, but saw no one. She began beating the corn again, and again heard the voice ridiculing her. She stopped and searched but in vain. Again she heard the voice, which seemed to come from under the wooden mortar, so she lifted the mortar and there found a Terrapin. As he was the guilty one, she took the pestle and beat him on the back until she broke his shell into little pieces and left him as dead. After she left, the Terrapin began to sing in a faint voice:

Char-tee-lee-lee (tcatilili)	I come together.
Char-tee-lee-lee	I come together.
Char-tee-lee-lee	I come together.
Char-tee-lee-lee	I come together.

The pieces came together as he sang, but his back always looked scarred, and terrapins have ever since then had checkered backs.

36. How the Terrapin's Back Came to be in Checks (53)

(SECOND VERSION)

(Tuggle collection)

A Terrapin went hunting and met a woman. She accused him of having slandered her. He denied it, but when they passed a hollow tree into which he thought he could crawl, he said: "Yes; I did it; I am the man."

He tried to crawl into the tree but his shot bag got caught and he stuck fast. The woman caught him and beat his back to pieces.

By and by the ants came and he said:

I will give you my blood,
I will give you my fat,
If you will help me mend my back.

They consented and brought him some tar with which he mended his shell, but it was always in checks, and he never afterwards had any fat, nor any blood.

37. Why the Opossum has no Hair on his Tail

(Tuggle collection)

When there was a great flood all the animals were put in the ark, except the male opossum. A female opossum climbed up on the side of the ark and when the waters rose, her tail hung down into the water. When the waters subsided it was found that all the hair on her tail had come off and ever since then the opossum's tail has been without hair.

All of the male opossums were drowned, so this female went off alone feeling ashamed, and coiled herself up as if dead. Her nose was near her side, and after breathing a long time in this position little opossums appeared in her pouch, and thus the young opossums have been born ever since.

38. Why the Opossum has no Hair on his Tail (49)

(SECOND STORY)

(Tuggle collection)

The Raccoon met the Opossum, and the Opossum said: "How did you make such pretty rings on your tail?"

The Raccoon replied: "I wrapped bark around my tail and stuck it into the fire."

Then the Opossum got some bark, wrapped it around his tail, which then had hair on it, and built a fire. He stuck his tail into the fire and burned all of the hair off and ever since then opossums have had no hair on their tails.

39. The Race Between the Crane and the Humming Bird (50)

(Tuggle collection)

A Humming Bird challenged a Crane to a race. The Crane consented and selected the course from the spot on the stream where they then were to a spring at its head.

When the word was given the Humming Bird flew swiftly up the stream but soon lost sight of the water and found himself in the woods. Then he returned to the stream and decided to fly over the water, always keeping in sight of it.

The Crane knew the course of the stream and when the Humming Bird arrived at the spring he found that his rival had been there for some time.

40. Rabbit gets Man-eater Over to the Other Side of the Ocean (65)

Rabbit and Man-eater met and they got to bragging about the nature of their excrement. In order to prove their contentions they sat down side by side, closed their eyes, and defecated. Before Man-eater opened his eyes, however, Rabbit shifted the excrement, and when they got up there was a great pile of bones under him. "That is my kind of excrement," he said. When Man-eater got up he found his looked very different and exclaimed, "That is not my kind at all. There is something wrong."

Afterwards they went down together to a creek called Sprinkling-(hot-ashes) Creek (Tofogaga hàtci). They camped there for the night, making a good bed of coals before they went to sleep. While Man-eater slept Rabbit got up, sprinkled some coals where he had been lying and threw a lot over Man-eater. Then he began to brush ashes off of himself so that Man-eater found him doing it when he got up badly burned.

However, Man-eater mistrusted him and gave chase to him. By and by they came to a creek which Rabbit jumped across. Then Rabbit kept jumping back and forth across it, pursued by Man-eater, and as he did so the creek got wider and wider, until finally Rabbit was left on one side and Man-eater on the other.

This story is used as a medicine song in cases of cholera morbus.

41. Rabbit Gets Man-eater Over to the Other Side of the Ocean (65)

(SECOND VERSION)

Lion used to live on this side of the ocean where he killed people and ate them. Therefore, the people got Rabbit to get him over to the other side. Rabbit went to meet Lion and said, "I know where you can find lots of people to eat. I eat them myself." "You poor little thing," said Lion, "what can you eat?" Rabbit said: "They will come ashore in a boat from a vessel, and you can eat them, but first we will hang up long pieces of bark about the fire." So they went out and collected many pieces of dry bark which they hung up around the fire in order to be ready to cook the people whom they killed. By and by both went out after human flesh, and, when they came in, Lion said: "I have all I want. It doesn't look as if you had eaten anything good." "The only way to prove that," said Rabbit, "is to sit side by side with closed eyes and defecate. Whoever passes human bones has eaten human flesh." They did so, and Lion defecated human bones, while Rabbit passed only balls of grass, but before they opened their eyes again, he changed the places of the excrement. The Rabbit said: "You do not know where to go." After that Lion did not want to be with him any more, but Rabbit persuaded him to stay. That night they prepared to sleep on opposite sides of the fire. While they were preparing Rabbit said: "What do you say when you are asleep?" "I snore," said Lion. "What do you say?" "I say 'î î î,'" said Rabbit. After they had been lying down for a while, Lion began to snore, and Rabbit saw that he was fast asleep. Then he got up, set the dried barks on fire, and threw them down on top of Lion. Lion was so badly burned that he jumped into the ocean and swam away, and he did not stop swimming until he reached the other side, where he is to-day. (Told by Silas Jefferson.)

42. Rabbit Gets Man-eater Over to the Other Side of the Ocean (65)

(THIRD VERSION)

(Tuggle collection)

The Rabbit was traveling from west to east and met the Lion going from east to west. The Rabbit was very fond of the ladies and felt jealous of the Lion and wanted to get rid of him.

"What," said he to the Lion, "do you eat as you travel?"

"I eat a variety of things," said the Lion, "I eat everything as I go. What do you eat?"

"Oh, I eat a variety too, just like you. Suppose we travel together." They turned and went along in company. "We will camp to-night," said the Rabbit as they journeyed along, "at a creek called 'Throwing-hot-ashes-on-one.'" As night came they reached the creek. A fire was made and they sat and talked for some time. When they grew sleepy the Rabbit said:

"What sort of noise do you make when you sleep?" The Lion imitated a coarse heavy snore, and asked the same question of the Rabbit. "Oh, I just say n-o-ch, n-o-ch, n-o-ch" (the first syllable of the Muskogee word meaning "sleep").

Each took one side of the fire and the Lion soon heard the Rabbit saying n-o-ch, n-o-ch (sounding "nutz, nutz"). He thought the Rabbit was asleep and before long he fell asleep and began to snore loudly.

Meanwhile the Rabbit peeped at him constantly and finally jumped up. He threw some cold ashes all over himself. Then, taking a broad piece of bark, he threw a mass of hot ashes and coals on the Lion, who rose with a roar, exclaiming: "What's the matter?"

"Oh, I told you this creek was called 'Throwing-hot-ashes-on-one.' Look at me. Let's jump across the creek," and away he jumped across the stream, followed by the Lion. "Now back again," and across they went again. "Now again," and the Lion jumped again, but the Rabbit stood on the west bank. Suddenly the banks separated and the stream widened into an ocean. The Lion wandered along the bank, trying to cross. At last he met a Crane and said to him:

"How can I cross to the other bank?" "Just climb on my back and I will stick my bill in the other bank so that you can walk over," replied the Crane. The Lion jumped on the Crane's back, but when he walked out on his neck the Crane cried out in pain:

"Oh, you are breaking my neck." After several similar attempts the Lion returned to the eastern bank and never was able to cross the big water to the western side. So the Rabbit got rid of his rival.

43. Rabbit Gets Man-eater Over to the Other Side of the Ocean (65, 67)

(FOURTH VERSION)

A big Lion (Man-eater) was destroying people, therefore Rabbit was employed to deceive him and get him across to the other side of the waters. All were gathered at the square ground, some saying they believed he could not do it, but others maintaining that he could because he was so clever. These last said to him, "If you can overcome him and get him across the waters it will be a good thing for you. Some say that you can't do it, but we are wagering that you can." Rabbit replied that he thought he could succeed, and at least he would try.

After that Rabbit began traveling about and finally he met the Lion. He said to the Lion, "People hate me so much that I am going to Jumping Creek (Tota′skita hȧtci)." "They hate me a lot more than they do you," said the Lion, "I think I will go with you." They hated him, he said, because they claimed he had eaten a lot of children. Rabbit said, "When I get ready to travel I will let you know," so presently they set out.

After they had started Rabbit said, "There is a pretty bad creek beyond which they call Sprinkling Creek (Tofogaga hȧtci)." They reached it late in the evening, built a fire there, and prepared to sleep on opposite sides of it. "What noise do you make when you are asleep?" said Rabbit. "When I say 'aw' I am asleep," was the reply. Rabbit answered, "When I am asleep I say 'tcu.'" Then Rabbit lay awake and listened and when he heard the Lion say "aw" he gathered a lot of hot embers and threw them over him. Then he sprinkled some over himself, jumped up, ran about and came back. "That is just what they say happens. It is a bad place," he exclaimed. In this way he kept the Lion awake all night.

Afterwards Rabbit said, "Let us sit down side by side and defecate to see who has been eating children." They did so, and the Lion grunted and groaned terribly. But Rabbit changed the position of the excrements and when the Lion saw only a few little balls beneath himself he said, "Let us try it again." This time bones came from him and he was satisfied.

They went on from that place and in the middle of the afternoon reached Jumping Creek. The country on the other side looked good and Rabbit said he knew it was a fine country and he was going across. The Lion said to him, "When you are prepared to jump say 'Ready,'" and he fixed his belt and his ornaments ready to make the leap. Rabbit said, "We must sit side by side to jump." They did so, and when he said "Ready" both sprang over to the other bank. Rabbit, however, jumped back immediately and at once the river began expanding. The Lion said, "My friend, you are leaving me." "I will make a foot log for you," said Rabbit, but his ax broke and he said he could not do it. Then the river continued to widen until the Lion disappeared from sight, while Rabbit went home.

Some time after this two persons went to see Rabbit to learn what he had done. After he had told them they said, "We are going to have a stomp dance and you must come and be our leader." Then they went back. Fire was at that time very valuable. It was made with a fire drill (totka boli). Rabbit determined to carry off some of this, so he covered his hands with tar and started for the stomp ground. He seated himself at the end of one of the beds and remained there until it was nearly day. Finally some one said, "Rabbit is a good stomp dance leader. You ought to invite him to lead." Accordingly they asked him to lead the dance and he accepted. Just as he was through dancing, however, he reached a place close to the fire, seized some fire and ran off into the thicket. It blazed as he went along. "Rabbit has stolen the fire," they shouted. "Make it rain," they said, and a rain was brought on, but Rabbit escaped into a hollow tree. When they thought they had put the fire out and the rain ceased, he came out and set the woods afire, and that is why the woods still burn off.

44. RABBIT STEALS FIRE (67)

(Tuggle collection)

All the people came together and said: "How shall we obtain fire?" It was agreed that Rabbit should try to obtain fire for the people. He went across the great water to the east. He was received gladly, and a great dance was arranged. Then Rabbit entered the dancing circle, gaily dressed, and wearing a peculiar cap on his head into which he had stuck four sticks of rosin.

As the people danced they approached nearer and nearer the sacred fire in the center of the circle. The Rabbit also danced nearer and nearer the fire. The dancers began to bow to the sacred fire, lower and lower. Rabbit also bowed to the fire, lower and lower. Suddenly, as he bowed very low, the sticks of rosin caught fire and his head was a blaze of flame.

The people were amazed at the impious stranger who had dared to touch the sacred fire. They ran at him in anger, and away ran Rabbit, the people pursuing him. He ran to the great water and plunged in, while the people stopped on the shore.

Rabbit swam across the great water, with the flames blazing from his cap. He returned to his people, who thus obtained fire from the east.

45. RABBIT TRIES A GAME OF SCRATCH WITH WILDCAT

(Tuggle collection)

The Rabbit was hopping down a trail one day when he saw a track in the sand. He looked at it and said:

"That animal has no claws like these," and he then held up one of his forefeet and looked with admiration at his claws.

Soon he overtook the Wildcat, who was sitting in the trail. "Sure enough," he said, "he has no claws. He is the animal that made the tracks. I will have a little fun out of him."

"Let's play scratch," said he to the Wildcat. The Wildcat smiled and said, "Very well." "I will have the first scratch," insisted the Rabbit. "All right." So the Rabbit hopped close to the Wildcat and gave his hardest scratch and then looked at his claws, expecting to see them full of hair, but not a single hair did he scratch out.

"Well, he has no claws and can't hurt me," thought the Rabbit, and he called to the Wildcat, "Now's your time."

The Wildcat reached out one of his forefeet and gave a quick grab at the Rabbit's back and jerked the skin from his body.

(Others say he jerked his tail off.)

46. Rabbit Gets a Turkey for Wildcat (64)

Wildcat was always catching and eating young rabbits, so that none of them grew up. Therefore, Rabbit went to Wildcat and told him he knew of a plan by which Wildcat could get some turkeys to eat. He told him to lie down on his back and feign that he was dead. Then Rabbit went to the Turkeys and told them that he had killed a wildcat, and that he was a big singer, and that they should come and dance about the Wildcat while he sang for them. So the Turkeys went with him and began to dance around Wildcat. As Rabbit sang he said, "Catch that big red-legged one. Catch that one with the necklace." The Turkeys thought he was fooling and they became more venturesome, until the biggest among them jumped up on top of Wildcat and trotted up and down on him. Upon this Wildcat jumped up and seized the gobbler. "Now you can see that I am your friend," said Rabbit. This is why a turkey always comes up and peers curiously at anything, and if an animal or man lies still it can get it.

47. Rabbit Gets a Turkey for Wildcat (64)

(SECOND VERSION)

(Tuggle collection)

A Rabbit was overtaken by a Wildcat, who threatened to kill and eat him. The Rabbit said: "Do not kill me; I will bring you a turkey." The Wildcat consented to let Rabbit try, so he ran into the woods to find the turkey, first telling the Wildcat to lie down and pretend he was dead.

Rabbit soon found some Turkeys and told them the Wildcat was dead and proposed that they all go and dance and sing around his body. The Turkeys agreed and went with Rabbit and when they saw the Wildcat's body stretched on the ground and his mouth and eyes looking white as if he were flyblown (for Rabbit had rubbed rotten wood on the edges of his eyes and mouth) they were satisfied that he was really dead.

Rabbit took his place at the head of the Wildcat and began to beat his drum and to sing while the Turkeys danced around him.

After the song and dance had continued a while they heard Rabbit sing:

"Jump up and catch the red leg, Jump up and catch the red leg."

"Why, he is dead and can not jump," they said, but they objected, so he promised not to say that any more.

So Chaffee [Tcufi] sang and drummed away and the Turkeys again danced around their enemy's body; but soon Chaffee sang in a low tone:

"Jump up and catch the biggest, Jump up and catch the biggest."

The Turkeys stopped their dance, but too late, for the Wildcat jumped up and caught the biggest gobbler. Rabbit ran away to the woods and the Turkeys pursued him, threatening to kill him for his trickery. They chased him round and round the trees till at last one of the Turkeys bit at his long tail and bit it off, and ever since that time all rabbits have had short tails.

48. Raccoon Gets a Deer for Panther (64)

(Tuggle collection)

A Panther met a Raccoon and was about to eat him, when the Raccoon said: "I am a little fellow. Do not kill me. It would not do you any good to eat me. Let me find a way for both of us to get plenty to eat."

The Panther agreed, and the Raccoon said: "You make out you are dead. Lie down and stretch out. I will get some rotton wood and stuff it into your eyes, mouth and nose, to look like flyblows. Then I will tell the Deer that you are dead, and get a crowd of them to come and dance around your body. I will sit at your head and beat the drum and sing, and when a big buck comes near I will touch you and you can jump up and cut his throat so that both of us will have plenty to eat."

The Panther lay down and the Raccoon stretched him out and putting the rotten wood into his eyes, nose, and mouth, ran off to tell the Deer of the Panther's death. He met an old Deer and said: "The Panther is dead; come and see him."

But she was very shy, and replied: "If he is dead, let him stay dead."

Soon the Raccoon met a Fawn and told of the Panther's death, and the Fawn came near the Panther's body, looked, and then ran to tell the Deer that their enemy was dead.

A crowd soon gathered, and the Raccoon took his seat at the Panther's head and proposed a dance. He beat his drum and sang a song:

Ching a ching
Ching a ching
Ching a ching, ching.

Then the Deer danced around the dead Panther. By and by a fat buck danced near, and the Raccoon touched the Panther, who jumped up and killed the buck.

49. Rabbit Engineers a Tug of War Between Two Tie-Snakes (70)

Two Tie-snakes lived on opposite sides of a river bend, unknown to each other. Rabbit, however, knew that they were both there, so one day he went to one of them and said, "Let us get a grapevine and have a tug of war against each other." The snake agreed and they appointed a time. Then Rabbit went over to the Tie-snake on the other side of the bend and made the same agreement with him. After that he got a grapevine and at the time appointed carried one end to one snake and the other end across to the other. Marks were set to see which could pull the other across. Then Rabbit stationed himself in the middle and shook the vine, and they began pulling, each thinking that Rabbit was at the other end and they thought he was much stronger than they had taken him to be. Each in turn pulled the other near the mark when the other would drag him back. Finally they went around the bend and discovered each other. They were angry with Rabbit and made it a rule that he should not have any water, but he turned himself into a speckled fawn and in that shape went down and drank all that he wanted.

50. Rabbit Engineers a Tug of War between Two Tie-Snakes (70)

(SECOND VERSION)

Rabbit was in the bend of a creek and a Snake on either side of the bend, and the Rabbit used to drink water there. One time after he had been drinking water he said to one of the Snakes, "I can pull you out of the water." The other did not believe he could, so they agreed to seize a grapevine at either end and pull against each other. Then Rabbit went over to the other Snake, said the same thing to him, and made the same arrangement. He agreed with them to utter a whoop when he was ready to begin the contest. So he got the grapevine, gave one end to one Snake and then carried the other across to the other Snake. Then he whooped and the Snakes began pulling against each other, one being pulled out of the water for a minute and then the other. Finally they thought, "Rabbit can't be as strong as that," so they looked up, and saw Rabbit was fooling them, and afterwards they would not let him get water there.

51. Rabbit Engineers a Tug of War Between Two Tie-Snakes (70)

(THIRD VERSION)

(Tuggle collection)

One day a Rabbit saw a Tie-snake in a pool of water and proposed a trial of strength, which the Snake, to honor the little fellow, accepted. The Rabbit ran over the hill to another pool of water and made a similar arrangement with another Tie-snake, fixing the same time for the trial to begin. He obtained a long vine and put an end in each pool and gave the signal. Then the Snakes pulled against each other until they were amazed at the Rabbit's strength, and each fell on the same device to find out how the Rabbit was pulling so hard, which was to crawl out of the pool slowly, pulling all the while and gradually ascend the hill, where the Rabbit had agreed to stand. So they shortened the vine and crawled to the top of the hill, where, behold! the Snakes saw each other and no Rabbit at all, for he had concealed himself as he saw them coming up. After talking it over, the Snakes agreed that the Rabbit should not be allowed to drink any more water and accordingly the decree went forth to all the Tie-snakes, who are kings of the water, that the Rabbit should drink no more on account of his deception.

Day after day, as the Rabbit went to drink, the Tie-snakes ordered him away. Finally he adopted this plan to fool them. He found the skin of a fawn and putting it on he approached a pool of water and began bleating like a young fawn in distress. A Tie-snake hearing the cry, crawled out and asked why he cried.

"Because the Rabbit says I can never drink any more water, for all the Tie-snakes have so ordered," said the pretended fawn.

"It is one of his lies," said the Snake, "it is only the Rabbit who was ordered to drink no more. Such a pretty little creature as you are can always get all the water he wishes."

So the Rabbit went to the pool and drank his fill.

52. Rabbit Engineers a Tug of War Between Tie-snake and Man-eater (70)

(Tuggle collection)

Rabbit saw a Tie-snake in the water and challenged him to a trial of strength. The Tie-snake laughed at him, but consented.

The Rabbit said: "I will bring a vine, and when you feel me jerk you pull."

Afterwards Rabbit went over the hill and met Istepahpah, the Man-eater (the Lion), and proposed to pull against him, and Istepahpah consented. Rabbit fixed the same time for the Tie-snake and Istepahpah; and when that time arrived he got the vine and put one end in the water and running over the hill gave the other end to Istepahpah, saying, "When you feel me jerk, then pull."

Presently he went up on top of the hill and jerked the vine. The Tie-snake began to pull and Istepahpah, feeling the jerk, also pulled. Each was surprised and pulled harder and harder.

Rabbit enjoyed his deception and watched his victims pull until both were tired, and astonished at the strength of such a small animal.

(This same story is related of the sea cow and the elephant.)

53. Rabbit Engineers a Tug of War Between Two Bison (70)

One time Rabbit met two Bison lying on opposite sides of a hill. He went to one of them and said, "Let us see which is stronger. Let us pull against each other. People always extol your strength. I am small but I believe I am stronger than you." At first the Bison said, "I don't bother with little things like you," but finally he agreed to pull against him. Then Rabbit went to the other Bison and made similar arrangements with him. He procured a grapevine, extended it across the hill to the two Bison, and stationed himself at the center. When he was ready he gave a whoop and the Bison began to pull against each other. First one Bison would pull his opponent nearly to the top of the hill and then the other would do the same to him, Rabbit whooping in the middle every little while.

But after a time the Bison began to think that something was wrong, so they walked around the hill and met. They said, "Rabbit has made sport of us. We will not let him drink any water out of our tank." After a while, of course, Rabbit got very thirsty. Then he met a very pretty Deer and asked him for the loan of his shoes. He put them on and went down to the tank where the Bison were. He said to them, "I learn that you have forbidden the Rabbit to drink water here but I suppose you will let me." They looked at his tracks and, seeing they were not those of a rabbit, said, "It is only Rabbit whom we have forbidden to drink here. He played us a trick. You may drink." So Rabbit drank and, coming on back to the Deer, he pulled off his shoes, saying, "That is the way to deceive them."

54. Rabbit Fools Alligator (70)

Rabbit went to a pond of water where Tie-snake lived and said: "I want to tell you that Alligator might hurt you." When Tie-snake came out to him he said: "Alligator said to me, 'If I come down to his place I will tear him up.' " Said Tie-snake: "Let him show me." Then Rabbit went to the pond where Alligator lived and said: "Mr. Tie-snake says he is going to tear you up." "Let him show me," said Alligator. Then Rabbit arranged to have the two animals pull against each other to see which was the stronger; so he got a long vine and had Tie-snake take hold of one end and Alligator of the other. They pulled against each other for a long time, but neither was able to get any advantage, so they finally concluded to call it off and become friends, and stay in the water together, which they have done ever since. By and by Alligator discovered that Rabbit had deceived him.

One time after this Rabbit came to Alligator and said: "Mr. Alligator, you say you have never seen Trouble." "No." "Well, you go over to that sage grass and lie down in it and you will see Trouble." So Alligator went over there and lay down, and Rabbit went away after telling him at what time in the day Trouble would come. Then Rabbit went off and set fire to the grass until he had Alligator entirely surrounded by it. By and by the fire came to Alligator, who ran back and forth but was badly burned. On account of this trick he put hounds on the trail of Rabbit, who finally took refuge in a hollow tree in which Alligator shut him up tight. Then he went away to get an ax, leaving Owl on guard. After Alligator had gone Rabbit said: "What are you doing?" "I am on guard." "Oh, I thought you and I were friends. Do you use tobacco?" "Yes, but I have none." Then Rabbit offered Owl some tobacco, but, when Owl came to get it, Rabbit squirted tobacco juice into his eyes and ran away, and Alligator never did get him.

55. Rabbit Fools Alligator (70)

(SECOND VERSION)

(Tuggle collection)

The Alligator was sunning himself on a log when the Rabbit said to him: "Mr. Alligator, did you ever see the devil?" "No, Mr. Rabbit, but I am not afraid to see him," replied the Alligator.

"Well, I saw the devil, and he said you were afraid to look at him," said the Rabbit. "I'm not afraid of him, and you tell him so," bravely responded the Alligator.

"Are you willing to crawl up the hill to-morrow and let me show you the devil?" asked the Rabbit. "Yes, I am willing," said the Alligator. The Rabbit spoke up and said, "Now Mr. Alligator, when you see smoke rising don't be afraid, the devil will be just starting out."

"You need not be so particular about me. I am not afraid," said he. "Now when you see birds flying and deer running past you, don't get scared." "I shall not get scared." "When you hear fire crackling close to you and the grass burning all around you, don't get scared. The devil will come along and you can get a good look at him," and with this advice the Rabbit left.

The next day he returned and told Alligator to crawl out and lie in the high grass and wait until the devil came. So out crawled the Alligator and took his position in the grass as directed by the Rabbit.

When he saw the Alligator so far from the water the Rabbit laughed to himself. He ran across the prairie till he reached a burning stump, got a chunk of fire, and returned to a spot near his confiding friend, where he kindled the grass and soon had the pleasure of seeing a blaze all around the Alligator. Then, running to a sandy place where there was no grass, he sat down to see the fun. He had not long to wait, for when the smoke rose in clouds and the birds flew by, and the animals ran for life over the prairie, the Alligator cried out: "Oh, Mr. Rabbit, what's that?" The Rabbit answered: "Oh, you lie still; that's nothing but the devil starting out." Soon the fire began to crackle and roar, and the flames swept over the prairie, and the Alligator called: "Oh, Mr. Rabbit, what's that?" "Oh, that's the devil's breath. Don't be scared. You will see him directly." The Rabbit rolled over in the sand and kicked his heels in the air. The fire came nearer and nearer and began to burn the grass all around the Alligator, and under him, till he rolled and twisted in pain. "Don't be scared, Mr. Alligator. Just lie still a little longer and the devil will be right there and you can get a good look at him," cried out the Rabbit, as he saw the movements of the Alligator. But the latter could stand it no longer and started down the hill to the water through the burning grass, snapping his teeth and rolling over in pain, while the Rabbit laughed and jumped in delight, saying, "Wait, Mr. Alligator, don't be in such a hurry. You are not afraid of the devil." But the Alligator tumbled into the water to cool his roasted skin, and wondered how the Rabbit could stand such awful scenes.

56. Terrapin Races (57)

(Tugglo collection)

Rabbit said to Terrapin, "Let us have a race." "All right," replied Terrapin, "Let me get ready for it and let us race across a ridge." "I can beat you," said Rabbit. "I can beat you," said Terrapin, and both boasted of what they could do. Terrapin said that he would have a little white feather in his head by which he could be recognized.

When he went away to get ready, Terrapin stationed another Terrapin halfway up the hill, a second at the top, and a third in the valley beyond, while he himself went to the starting place. Immediately after they began racing Terrapin pulled the feather out of his head and turned aside into the bushes. Rabbit, however, saw the Terrapin halfway up the hill and kept on. This Terrapin disappeared in the same way and then Rabbit saw the Terrapin at the top. But when he saw at the top of the hill the Terrapin he supposed he was racing he gave it up and ran off into the bushes.

57. Terrapin Races (57)

(SECOND VERSION)

(Tuggle collection)

The Deer and the Ground Terrapin ran a race. The Terrapin stationed a second Terrapin at the beginning of the course, and two more at intervals along the course, while he himself sat at the end. Each time the Deer called out to know if Terrapin was there a Terrapin answered, and so with the one at the end.

58. TERRAPIN RACES (57)

(THIRD VERSION)

(Tuggle collection)

A Terrapin dared a Deer to run a race. On the appointed day they met and agreed to race over four hills. The Terrapin wore a white feather in his cap. Then he went off and found three other Terrapins and stationed them on the tops of other hills, one on each hill.

When the word was given the Deer ran swiftly down the first hill and up the second hill. Just as he was ascending the second hill he saw the white feather of the second Terrapin disappearing over the second hill. He ran faster but could not see the Terrapin, as he threw away his feather just before the Deer reached him. Deer ran down the second hill and as he ascended the third hill he saw the white feather of the third Terrapin disappear over the crest of the third hill. Then the Deer ran from the track and gave up the race.

59. TERRAPIN RACES (57)

(FOURTH VERSION)

(Tuggle collection)

The Terrapin proposed to the Wolf a race, and he scornfully accepted. The race was to begin at the top of one hill and to extend to a fourth hill. That night the Terrapin summoned all his kinsfolk to help him and they were to take their stations all along the route, each to wear a white feather on his head.

The time came, the word was given, and when the Wolf reached the top of the second hill he saw a Terrapin ahead of him running down the hill, the white feather waving in the grass. He soon passed him, but, on reaching the third hill, there was the Terrapin still crawling ahead. He ran himself out of breath, but, on reaching the last hilltop, to his mortification there sat a Terrapin at the stake, his plume waving in triumph.

60. TERRAPIN RACES (57)

(FIFTH VERSION)

(Tuggle collection)

One day the Deer was lying in the grass chewing his cud, when a Terrapin crawled near. The Deer looked at him moving slowly along, and said: "Why, brother Terrapin, you crawl as though you are sick. Why don't you go faster?"

"Oh, brother Deer, I like to go this way. I can run fast, and I can beat you running," replied the Terrapin. The Deer laughed.

"When do you want to try it?" he asked. "Any time. How will tomorrow suit you?" responded the Terrapin.

So it was agreed that they should have the race the following day. They selected the ground and chose the Rabbit as judge. The Terrapin went to see all his friends that evening and told them that the honor of the family was at stake and appealed to them to aid in maintaining it. All having said they would, he continued, "Now here is my plan. I will meet the Deer to-morrow on the ground we picked out, and tell him I prefer to run through the grass and let him run along the trail. Well, this is the way we can beat him. I will start off at the word through the grass and you will be stationed in the grass along the way, and when you hear the Deer running on the trail, you can run a little way and stop. If the Deer calls out 'Oh, brother Terrapin, where are you?' you can tell him 'Here I am crawling along in the grass,' and the last one can crawl up to where the Rabbit will be sitting, when he hears the Deer coming, and claim the race." They all agreed that this was a fine plan, except the Terrapin who was assigned to the last station, and he said the Deer would know he was not the same Terrapin and would suspect some trick. So the first and the last Terrapin exchanged places, the last being cautioned to hide in the grass near the starting place so that the Deer could not see him plainly. They separated and the Terrapins all took their places along the race course.

The next day the Deer galloped over the prairie and, reaching the starting point, called out: 'Oh, brother Terrapin, where are you?" "Here I am," answered the Terrapin hiding in the grass. "Well, are you ready?" asked the Deer. "Yes," said the Terrapin, and at the word the Deer leaped forward. Hearing no sound in the grass after going some distance, he called out, "Where are you, brother Terrapin?" One of the Terrapins answered, "Here I am down in the grass crawling along."

The Deer was surprised, so he ran faster and called out, "Oh, brother Terrapin, where are you?" Another Terrapin answered, "Here I am, just a-crawling through the grass." So the Deer ran with all his might and did not stop till he reached the Rabbit. But just as he thought he had won the race, he saw the Terrapin crawl up to the end of the course. The Rabbit decided that the Terrapin had won.

61. The Bungling Host (58)

(Tuggle collection)

The Bear invited the Rabbit to dinner. When he came the Bear called his wife and said: "Have peas for dinner. The Rabbit loves peas." "But there is no grease with which to cook them," said the Bear's wife.

"Oh," said the Bear, "that's no trouble. Bring me a knife." She brought the knife and the Bear took it and split between his toes, while the Rabbit looked on in wonder. "No grease between my toes," said the Bear. "Well, I know where there is some." So he cut a gash in his side and out ran the grease. His wife took it and cooked the peas, and they had a fine dinner and vowed always to be good friends.

The Rabbit invited the Bear to take dinner with him the next day.

"Where do you live?" asked the Bear. Pointing to an old sedge-grass field, the Rabbit replied, "Way over yonder in that big white house."

The Bear started the next morning and sought in vain for the big white house, but while wandering in the sedge came near stepping on his new friend who was sleeping in his bed.

"What's that! What are you tramping over me for?" cried the Rabbit as he was awakened by the footsteps of the Bear.

"Oh, I am trying to find your big white house." Laughing at the joke, the Rabbit invited the Bear to be seated, and said he would have dinner ordered. He called his wife and told her to have peas for dinner. "But there is no grease." "That's a small matter. Bring me a knife," proudly exclaimed the Rabbit. When his wife came with the knife, he held up one of his forefeet and split between his toes. "What, no grease? Then I know where I can find it," and he gave a thrust into his side. But the blood gushed out, and he fell to earth with a scream. The Bear cried, "You little fool, your side is not like mine," and, lifting his friend all covered with blood, he put him on his bed. "Send for the doctor, Doctor Turkey Buzzard," said the Bear to the Rabbit's wife, who was weeping bitterly, while the little Rabbits gathered around in tears. "Run for the doctor," she said to one of the little Rabbits, and away he ran at the top of his speed.

Then Dr. Buzzard came in haste and said, "What a sad sight; he must be kept quiet. Carry him to the top of his house and put him in a room where no one can come except his doctor, and in four days you may enter and see him." His orders were obeyed. But soon the Rabbit was heard screaming in agony. Running to the room, the door of which was closed, the wife asked, "Oh, what's the matter?" "Nothing," said the Buzzard, "I'm merely dressing his wound." Again the screams were heard, but fainter, and the Rabbit's wife asked, "What makes him scream so?" "Go away. I'm sewing up the cut in his side." No more screams were heard. After four days the Rabbit's wife opened the door and there lay a few bones and a pile of hair. The Buzzard had eaten the Rabbit.

62. HOW RABBIT WON HIS WIFE'S SISTER FOR HIS SECOND WIFE

(Tuggle collection)

Rabbit was lying down with his head in his wife's lap and she was gently rubbing it. Presently her sister, who lived with them, a beautiful girl, rose and said, "I must go after the water," and went out.

Then Rabbit jumped up and said to his wife, "I must go and attend to my business." He ran across the stream and hid in some low bushes.

Then the girl came to the stream and began to get water. Rabbit in a disguised voice asked her from his concealment:

"Is Par-soak-ly-ah (Pasikola, his own name) at home?"

"Yes," she replied, looking in the direction of the voice, but not seeing Rabbit.

"Tell Par-soak-ly-ah that all the people have agreed to undertake a big bear hunt, and they have sent me to tell him to be sure to come. He must go ahead and select a camp and build a fire. No man is to carry his wife, but every man must take his wife's sister."

The girl ran to the house, and Rabbit ran around a different way, and, when the girl came in, he was lying with his head in his wife's lap.

The girl related what she had heard, except the point about every man carrying his wife's sister. Then Rabbit waited a while and said "Is that all?" She then told it all. Rabbit's wife said:

"I will stay at home. You must go, my sister, on the bear hunt. Both of you must go. Then Rabbit's wife made all things ready for them, and Rabbit and the girl went to the appointed place, reaching it just before the sun went down.

Rabbit built a fire and swept the ground. He expressed great wonder that the other hunters did not come.

"I am disappointed," said he, and running to a log, he jumped on it, and looked in every direction to see if the hunters could be seen.

The sun went down and Rabbit complained bitterly that the hunters had not come.

As it grew dark he said, "Let us go to sleep. You make your bed on that side of the fire and I will make mine on this side."

He had selected a place for the girl where there was an anthill, and when she lay down she could not sleep. She tossed and scratched but could not sleep. Then Rabbit began his wooing, and succeeded in winning his second bride.

63. TURKEY, TURTLE, AND RATTLESNAKE (42)

(Tuggle collection)

Once upon a time the beasts, birds, and reptiles held a council to devise means of destroying their enemy, Man. It was decided that he must die. The Rattlesnake, being the most poisonous, was chosen to kill him; the Turtle was selected to bite off his scalp lock; while the Turkey was to run away with it. In accordance with this arrangement the three repaired to the cabin of Man during the night and while he was asleep. The Rattlesnake coiled himself up near the door, so that he could strike Man as he came out, the Turtle took a position round the corner of the house, and the Turkey stationed himself behind it.

When morning came Man awoke and stepped out. The Rattlesnake heard him coming and when he was sufficiently near struck his fangs deep into his leg. Man fell down and died. Then the Turtle crawled up to his head and after much labor bit off the scalplock, and the Turkey seized it and ran off with it. In his race he accidentally swallowed the scalplock, and ever since a scalplock has grown from the breast of the Turkey in honor of that event.

64. The Tasks of Rabbit (54, 68)

Rabbit went to the Master and asked him for wisdom. He said, "I haven't much sense and want you to give me more."

Then the Master gave Rabbit a sack and told him to fill it with small red ants. "Fill it," he said, "and I will teach you sense." The Master thought that if he did not have any sense he couldn't get one ant into the sack. Rabbit went to the anthill and said, "The Great Master has been saying that you could not fill this sack, but I said you could. What do you think about it?" They answered, "We will fill it," and as they were very anxious to show that they could do so, all went in, whereupon Rabbit tied it up and carried it to the Master. "Here it is," he said, "now give me some knowledge."

The Master said, "There is a big Rattlesnake over yonder. If you bring him here, I will impart to you some knowledge." He thought if Rabbit was really ignorant he would not know what to do. Rabbit went off, cut a stick, and went to find the snake. Then he said to it, "The Master says you are not as long as this stick, but I say you are longer." "I think I am longer. Measure me," said the snake. So Rabbit measured him by laying the stick beside him with its sharp end toward his head and as he was doing so ran the point into his head and killed him. He carried him back to the Master on the end of the stick.

Next the Master said, "There is an Alligator over yonder in the lake. Bring him to me and I will give you knowledge." So Rabbit went to the lake and called out, "Halpata hadjo, halpata hadjo."[1] The Alligator came up in the middle of the lake and poked his head above the water. "What's the matter?" he said. "An ox has been killed for the Master and they want you to come and get timbers for a scaffold on which to roast it." So Alligator came out of the water and followed Rabbit. Before they had gone far Rabbit turned round and struck him with a club. The Alligator started for the lake and although Rabbit pursued him, beating him all the way, he got safely back into the water.

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[1] "Alligator hadjo" is an honorary name bestowed on the reptile.

After that Rabbit went off and lay down on the hillside in the sunshine for some time. Then he went and called to the Alligator once more, "Halpata hadjo, halpata hadjo, halpata hadjo." The Alligator came out in the middle of the lake as before and said, "What's the matter?" "Pasikola (story name of Rabbit) was sent here some time ago and nothing has been seen of him, so they told me to come and see what had happened to him." The Alligator answered that some one had come to him before with such a story and had beaten him. "They thought he might have done something of the sort," said Rabbit, "for he is a mean, devilish kind of person. They told him to get you to bring the forked pieces for a scaffold on which to roast an ox and as he didn't come back they sent me to find out what had happened." Upon that the Alligator came out of the water again and they set out. As they went along Rabbit said, "That Pasikola is very bad and they ought not to have sent him. He has no sense. Did he beat you very badly?" "He beat me a great deal, but did not hit a dangerous place." "If he had hit you in a dangerous spot would you have lived?" "No; it would certainly have killed me." "Where would one hit to hurt you?" "If one struck me across the hips it would finish me." And so, having learned what he wanted to know, Rabbit presently struck the Alligator across the hips and laid him out dead. Then he picked him up and took him to the Master. And when the Master saw him he said, "You have more sense now than I could impart to you."

The end.

65. The Tasks of Rabbit (54)

(SECOND VERSION)

Rabbit came to Christ and asked him for more knowledge. He was given a sack and told to get a lot of Blackbirds which were making a noise some distance away.[1] So Rabbit went to the Blackbirds and said, "People say there are just a few of you. You could not fill up this sack, could you?" And so, to prove that they were very numerous they flew into the sack until it was filled, and he carried them to Christ.

Then Christ said to him, "If you bring the Rattlesnake I will give you more knowledge." Then Rabbit went home, saying to himself, "That Snake is a pretty bad creature." But after thinking over the matter for a while he got a dogwood arrow and made it very sharp. He went out with this very early in the morning and climbed to the top of a big rock. Presently he saw the Rattlesnake and called to him, "My friend, are you asleep?" There was no reply and he called out again, "My friend, are you asleep?" He repeated these words several times, and presently the Rattlesnake said, "Yes, I was asleep. I was out hunting all night and lost a lot of sleep, so I was making up for it." Rabbit replied, "I have seen Christ and he says you are not as long as this arrow, but I think you are longer. Let me measure you and see if I am not right." The Rattlesnake answered, "I am pretty sure I am longer than that little arrow, but it looks sharp as if it would not be good." "Well, lie perfectly still and I will take pains not to hurt you. Now, shut your eyes and keep them shut." So Rabbit began measuring him, but when he got as far as his head he ran the arrow through it and pinned him to the ground. Then he ran off, coming back as soon as the Snake stopped making a noise with his rattles. He picked up his arrow and the snake and took the latter to Christ, who said, "If I were to impart to you any more knowledge, you would set the world afire." He then seized him by the tail and threw him into a brier thicket, saying: "That shall be your home."

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[1] The beginning seems to be badly garbled, but these sentences convey the meaning.

66. The Tasks of Rabbit (54)

(THIRD VERSION)

(Tuggle collection)

Rabbit was discontented. He went to Esarketummesee (Hisakita imisi), the Life Controller, and said:

"I am unhappy. The other animals are better provided than I am for offense. When I am attacked I can only run."

Esarketummesee said: "Go and bring yonder Rattlesnake to me." The Snake was coiled and ready to strike. The Rabbit approached him and said:

"Esarketummesee has ordered me to take your measure, and, if you will get out of your coil, I will see how long you are."

The Rattlesnake felt flattered at this and stretched himself at full length. But Rabbit had provided a stick and a string, and quickly tying the stick to the snake near his head and tail he took him and ran away to Esarketummesee.

"Well done," said he. "Now, go and bring yonder swarm of Gnats which you see flying in the air."

Rabbit ran to the place and sat under the swarm and while the king of the Gnats was playing ball with his young men Rabbit said to him, "You have a large band, and Esarketummesee has sent me to count them. If you will enter this bag I will count as they go in." Rabbit saw that they all followed their king, as the bees follow their queen.

The king felt flattered at this and entered Rabbit's bag, all his young men following him, whereupon Rabbit tied the bag and ran away to Esarketummesee, where he threw it down.

Then Esarketummesee said to Rabbit, "See what you have done by using the faculties I gave you. Go and use the powers I have bestowed upon you and you will fulfil the destiny I designed for you."

67. Why the Rabbit Steals (60)

(Tuggle collection)

In the beginning all the animals held a meeting and agreed that each should select a tree the fruit of which should belong to the descendants of the chooser. The first choice fell to the Rabbit, who went down to a river and ran slowly up the bank looking first at one tree and then at another. At last he stopped under a sycamore tree and, seeing the large balls hanging from its limbs, he chose the sycamore. All the other animals picked out such trees and fruits as they liked, the Raccoon taking muscadines and the Opossum persimmons, till all the different fruits were taken. Then the Rabbit, becoming hungry, ran down to his big tree and hunted on the ground for some of the fine balls, but none were on the ground. He looked up into the tree and there were hundreds on the limbs. Thinking some would fall in a little while, he sat under the tree and waited. Night came and he hopped away home hungry. Next day he came back and looked again on the ground. None of the balls had yet fallen. He sat under the sycamore all that day and again had to go to bed hungry. The third day he came to his tree and his body was thin and his eyes were big, and they got bigger looking while he longed for the balls to fall to the ground. His body got thinner and his eyes bigger and all his descendants have been like him. He waited till he nearly perished, and at last he decided to go around at night and steal from the other animals, as there were no more trees from which he could select. In this way the Rabbit learned to steal for a living and he has always kept up the habit.

68. Why the Opossum Looks Ashamed (60)

(Tuggle collection)

One time an Opossum got very hungry. He went about the world hunting something to eat. At last he looked up into a tree and saw some big balls hanging low down on the limbs. They looked so fine that he danced around the tree for joy.

After his dance he jumped up and caught one of the balls and mashed it in his mouth. It was very bitter, for it was an oak ball. He felt so bad that he crawled away, lay down, and made out that he was dead. Whenever anyone comes where he is, he remembers his mistake and feels ashamed of having been so badly deceived.

69. How Rabbit Got the Widow's Daughter

An old woman had a beautiful daughter with whom Rabbit was in love. So he went to the old woman and asked to marry her. But the old woman made excuses, saying that the girl was not old enough, did not understand housework, etc. Rabbit thereupon went off and made a plan, which he proceeded to carry out. He took a cane and made a hole in the back of the fireplace so that the sound could come through the fire. Then one night he got behind the fire and spoke through his cane, saying: "Anyone who has a growing daughter and does not allow her to marry will surely die, will surely die." Then the old woman was frightened and said to her daughter: "Listen to this. When he comes back you had better marry him." And so Rabbit got the girl.

70. How Rabbit Got the Widow's Daughter

(SECOND VERSION)

(Tuggle collection)

Once there was a widow who had a very beautiful daughter. She had many lovers but still remained single.

The Rabbit, an old bachelor, lived near by and fell in love with the widow's daughter. He thought he stood no chance, as he was so small and insignificant, especially as he knew more likely beaus had been rejected, but he determined to see what cunning could accomplish. So with this end in view he made a new blowgun of a cane, and, seizing his opportunity, he slipped up to the chimney of the widow's house, made a hole in the back of the chimney near the ground, penetrating the fireplace on the inner side, and then inserted his blowgun in this opening. The night after he had completed his device he ran up and put his ear to the other end of the blowgun and listened to what the widow and her daughter were saying.

"My daughter, why do you not marry? I am getting old and you ought not to reject all your lovers."

"But mother, none of them suits me."

"You are too particular, my daughter."

Soon he heard the widow tell her daughter to run to the spring for water. Then he ran through the weeds to the spring and lay concealed near by in the grass.

The pretty girl came singing down the trail and, while she was getting the water, the Rabbit sang out in a low, deep, monotonous tone: "Hok-te mar-pe hum-ke ehe-sekart elun, elun, elun-n-n-n."[1] (The girl who remains single will die, die, die.)

She was alarmed, and looked in vain to see who spoke the awful words. She drew a long breath and soon in a quick frightened manner began dipping up the water again. Forthwith the Rabbit slipped through the grass to the other side of the spring and sang out in the same voice: "Hok-te mar-pe hum-ke ehe-sekart elun, elun, elun."

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[1] Hokti, woman; maniti, young; hamki, one; ilisikat, without a husband; ilan, shall die.

In alarm the pretty girl ran to the house and cried to her mother: "Oh, mother there was an awful noise at the spring and I could see nobody."

"What was it, and what did it say?" she asked. The Rabbit was at his blowgun listening.

"It said in a low deep voice 'Hok-te mar-pe hum-ke ehe-sekart elun, elun, elun!'"

"I told you so," exclaimed her mother.

"And then I heard it on the other side of the spring, and I ran here." "Yes, I told you to marry and you wouldn't do so."

Suddenly the Rabbit sang through the blowgun in the fireplace: "Hok-te mar-pe hum-ke ehe-sekart elun, elun, elun."

"That is it."

"Oh, I hear it," the widow screamed in terror; "you will die. You must marry and shall marry the very first one who asks."

"Yes, yes I will," said the daughter.

Rabbit had carried his point and so away he ran in glee to his home and summoned his aunt, saying to her:

"I wish to marry the widow's daughter and you must go at once and make the offer of my hand."

The old lady went to the widow's home and no sooner had she entered than the widow told her of the strange occurrence. When the story was finished the widow added:

"I have told my daughter that girls ought to marry and I am determined she shall accept the first offer."

"I have come to propose my nephew, the Rabbit," said the visitor.

The widow hesitated. The silence was broken by a sound from the ashes in the fireplace: "Hok-te mar-pe hum-ke ehe-sekart elun, elun, elun."

"Yes, he shall have her. Take her, take her for the Rabbit's bride," the widow cried.

So they were married, and thus the Rabbit won the widow's beautiful daughter.

71. RABBIT FOOLS COYOTE (69)

The Rabbit and the Coyote were great friends. One time when the Rabbit was traveling along he saw a colt lying asleep in the road. He went on and came to the Coyote and said, "I see something good for you to eat over there. If you wish I will drag him out of the road to a place where you can make a feast off of him, while I go and get my own food." The Coyote said, "All right," so they went along to the place where the colt was lying. Then Rabbit said, "I am not strong enough so I will tie his tail to yours and help you by pushing." Then Rabbit tied their tails carefully so as not to awaken the colt, took the colt by the ears, and began lifting him. Upon this the colt woke up and started to run off, dragging the coyote after him. The Coyote struggled frantically, but all he could do was scratch on the ground with his claws. Rabbit shouted after him, "Pull with all your might." "How can anyone pull with all his might," answered Coyote, "when he is not standing on the ground?" By and by, however, the Coyote got loose, and then Rabbit had to run to cover.

72. RABBIT RIDES WOLF (61, 69, 71)

Some girls lived not far from Rabbit and Wolf, and Rabbit thought he would like to visit them. So one time he called upon Wolf and said, "Let us go visiting." Wolf said, "All right," and they started off. When they got to the place the girls told them to sit down and they took a great liking to Wolf, who had a good time with them while Rabbit had to sit by and look on. Of course he was not pleased at this turn of affairs and said presently, "We had better be going back." But Wolf replied, "Let us wait a while longer," and they remained until it was late.

Before they left Rabbit got a chance to speak to one of the girls so that Wolf would not overhear and he said, "The one you are having so much sport with is my old horse." "I think you are lying," said the girl. "I am not. You shall see me ride him up here to-morrow." "If we see you ride him up we'll believe you."

When they started off the girls said, "Well, call again." Wolf was anxious to do so and early next morning he called upon Rabbit, whose house was much nearer, and said, "Are we going?" "I was sick all night," Rabbit answered, "and I hardly feel able to go." Wolf urged him, but he said at first that he really wasn't able to. Finally, however, he said, "If you will let me ride you I might go along just for company." So Wolf agreed to carry him astride of his back. But then Rabbit said, "I would like to put a saddle on you so as to brace myself," and Wolf agreed to it. "I believe it would be better," added Rabbit, "if I should bridle you." Wolf did not like this idea but Rabbit said, "Then I could hold on better and manage to get there," so Wolf finally consented to be bridled. Finally Rabbit wanted to put on spurs. Wolf replied, "I am too ticklish," but Rabbit said, "I will not spur you with them. I will hold them away from you but it would be nicer to have them on," so Wolf finally agreed, saying only, "I am very ticklish; you must not spur me." "When we get near the house," said Rabbit, "we will take everything off of you and walk the rest of the way."

So Rabbit and Wolf started on, but when they were nearly in sight of the house Rabbit plunged the spurs into Wolf and before he knew it they had passed right by the house. Then Rabbit said, "They have seen you now. I will tie you here and go up to see them and come back after a while and let you go." So Rabbit went to the house and said to the girls, "You all saw it, did you not?" "Yes," they answered, and he sat down and had a good time with them.

After a while Rabbit thought he ought to let Wolf go and started back to the place where he was fastened. He knew that Wolf was angry with him and thought up a way by which he could loose him with safety to himself. First he found a thin hollow log which he beat upon as if it were a drum. Then he ran up to Wolf as fast as he could go and cried out, "Do you know they are hunting for you? You heard the drum just now. The soldiers are after you." Wolf was very much frightened and said "Let me go." Rabbit was purposely a little slow in untying him and he had barely gotten him freed when Wolf broke away and went off as fast as he could run. Then Rabbit returned to the house and remained there as if he were already a married man.

Near this house was a large peach orchard and one day Rabbit said to the girls, "I will shake the peaches off for you." So they all went to the orchard together and he climbed up into a tree to shake the peaches off. While he was there Wolf came toward them and called out, "Old fellow, I am not going to let you alone." By that time he was almost under the tree. Then Rabbit shouted out loud as if to people at a distance, "Here is that fellow for whom you are always hunting," and Wolf ran away again.

Some time after this, while Rabbit was lying close under a tree bent over near the ground, he saw Wolf coming. Then he stood up with the tree extended over his shoulder as if he were trying to hold it up. When Wolf saw him he said, "I have you now." Rabbit, however, called out, "They told me to hold this tree up all day with the great power I have and for it they would give me four hogs. I don't like hog meat but you do, so you might get it if you take my place." Wolf's greed was excited by this and he was willing to hold up the tree. Then Rabbit said, "If you yield only a little it will give way, so you must hold it tight." And he ran off. Wolf stood under the tree so long that finally he felt he could stand it no longer and he jumped away quickly so that it would not fall upon him. Then he saw that it was a growing tree rooted in the earth. "That Rabbit is the biggest liar," he exclaimed, "if I can catch him I will certainly fix him."

After that Wolf hunted about for Rabbit once more and finally came upon him in a nice grassy place. He was about to spring upon him when Rabbit said, "My friend, don't punish me. I have food for you. There is a horse lying out yonder." Wolf's appetite was again moved at the prospect and he decided to go along. Then

Rabbit said, "It is pretty close to a house, therefore it would be well for me to tie your tail to the horse's tail so that you can drag it off to a place where you can feast at leisure." So Rabbit tied the two tails together. But the horse was only asleep, not dead, as Wolf supposed, and Rabbit ran around to its head and kicked it. At once the horse jumped up and was so frightened that it kicked and kicked until it kicked Wolf to death.

The end.[1]

73. RABBIT RIDES WOLF (61, 71)

(SECOND VERSION)

An old woman lived in a certain place with her daughter whom Rabbit wanted to marry. One time he visited them and assured them that he had some property, including a riding horse, and he said, "Some day I will ride him past."

Then he found Wolf and said to him, "My friend, there is to be a big council up here and I want to go but I am unable to walk." Wolf answered, "Get on my back and I will carry you." Rabbit wanted to ride by the house where that girl lived so as to show her and her mother that he did have a horse. After he had mounted he said, "I might fall off. I could hold on better if I had a bridle." But after the bridle was put on he said, "That does not quite suit me. It would be better if I had a saddle blanket." After he had gotten that he continued, "It is not quite right yet. It would be better if I had a saddle." And a saddle was prepared for him. "I am not yet quite suited," said Rabbit. "It would be better if I had spurs." So he made some spurs out of sand burs (oklafō′na). Then he mounted and they set out, passing by the house where the girl lived. Rabbit then told Wolf that they wanted all who liked fresh meat to come up. Afterwards he rode on down to a thicket and said to Wolf, "The people are gathered right down below. I will fasten you here." After he had done so he went on out of sight and began making a noise by drumming on a log. Then he came back to Wolf and said, "I made a mistake. They said to bring up everyone who eats fresh meat and we will kill them." The Wolf was terribly frightened when he heard that and broke his halter, and away he went out of sight.

When Wolf found how he had been fooled he tried to find Rabbit to get even with him and by and by he discovered him in a peach tree. He ran up to him, saying, "I have been wanting to find you for some time and now I have done so." Upon hearing this Rabbit looked off toward an old house which could be seen from there and called, "Here is the one you have always wanted." The Wolf became frightened again and ran off.

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[1] My informant volunteered the information that at the end of a story all of the listeners would spit.

Sometime later Wolf came upon Rabbit once more but Rabbit discovered him first and running up to a tree which was bent over, said, "My friend, I am holding up this tree because if it falls the earth will pass away. Come and hold it while I go for help. It is tiresome." So Wolf took Rabbit's place and held up the tree until he got tired, while Rabbit escaped.

74. RABBIT RIDES WOLF (61)

(THIRD VERSION)

(Tuggle collection)

The Rabbit wanted to get a wife and the Wolf was courting at the same house.

The Wolf being finer looking made the better impression, so Rabbit one day said to the ladies:

"The Wolf is my riding horse."

They did not believe him, so he told them he would prove it by riding him there the next day.

Then Rabbit went to the Wolf's house and said to him: "Let us go courting to-morrow."

The Wolf agreed and Rabbit told him to call for him the next day so that they could go together. But when the Wolf called at the Rabbit's house Rabbit pretended he was too sick to go. He said: "I can not walk, but if you will carry me on your back I will go." The Wolf consented to carry him on his back, so Rabbit got up and they started. As they were ascending a hill the Rabbit fell off and complained that he was still sick and that he could not stay on unless the Wolf consented to let him put on spurs. The Wolf agreed and Rabbit put on his spurs to steady him as he sat on the Wolf's back.

As they went along Rabbit said:

"Suppose you make out you are my horse. You know a horse always gets the most to eat and has the best time. Wherever we stop I promise to bring out your dinner first, before I eat."

The Wolf agreed and they went on in a friendly way.

When they got in sight of the house of the ladies, who were looking for them, Rabbit said:

"Now, we must make a good appearance as we go up near the ladies and you must caper and dance gaily."

The Wolf said he would do so, and, as they approached the ladies, Rabbit stuck his spurs into the Wolf's side and up he dashed in fine style. Then Rabbit fastened his horse to a post, walked up to the ladies and said:

"You see I told you the truth. There is my horse."

They were pleased at this and so he won his bride.

75. THE TAR BABY (63)

(Tuggle collection)

A man missed peas from his garden and, after vain efforts to catch the thief, he made a tar-person and put it in the garden near the peas.

A Rabbit had been coming every night for the peas and the tar-person was quickly discovered by him. Stopping near, he said: "Who's that? What's your name?" and, receiving no reply, he hopped close to the figure and said: "If you don't speak I will hit you." He struck the tar-person and his paw stuck. Again he asked, "Why don't you speak? Let go of my foot or I will hit you harder," but the second paw stuck as he hit him again. "I have got another foot, stronger than these, and I'll hit you still harder," and the third time he hit the tar-person. "I have got one more foot and I will have to kill you if you don't let go of my feet." He kicked with the last foot and that stuck fast. The Rabbit then struck with his head and it stuck.

Next morning the man came into his garden and, when the Rabbit saw him, he called out "Oh, I have caught the thief who's been stealing your peas. Here he is."

"Yes, I see the thief," replied the man, "and I intend to kill him." Seizing the Rabbit he pulled him away from the tar-person and carried him to a stake near a pigpen. There he securely fastened the Rabbit, saying:

"I will go to the house and get some boiling water to scald you."

As soon as the man had left a Wolf came along and, seeing the Rabbit tied, asked him what it meant.

"Oh, this man wanted me to eat up all these pigs in the pen and because I could not do so he tied me here."

"I can eat them for him," said Wolf, "let me take your place." "All right," responded the Rabbit, so the Wolf untied him and took his place at the stake and was in turn tied by the Rabbit, who ran away and crawled into a hollow tree. When the man returned and saw the Wolf, "So," he said, "you are at your old tricks and have changed yourself so as to look like a wolf. Well, I will scald you anyway." He poured the boiling water on the Wolf, who howled in pain and finally broke the string and ran off. Then he sat at the foot of the very tree in which the Rabbit was concealed and as he licked his scalded hide the Rabbit reached down and stuck a splinter into him. Jumping up, the Wolf exclaimed, "I wish the ants would stop biting me and adding to my afflictions!"

76. RABBIT DECEIVES THE OTHER ANIMALS (72)

(Tuggle collection)

The Rabbit was under arrest and, when brought before the assembled council of all the other animals, he said to them:

"I have a great message to deliver to all of you. God has appeared to me and he has told me that he intends to destroy the world, because you animals are so wicked. The only way for you to escape is to choose me to rule over you to guide you aright. God will destroy the world in a short time if you do not act better."

The animals greeted his speech with laughter. "You are such a great liar," said they, "that we know this is another trick."

"Well, all you have to do is to wait and see," replied the Rabbit, with a solemn look.

"We are not afraid of your lies."

The following night, after the council had separated, the Rabbit sought out the king of the Partridges and said to him:

"I have a plan by which you can save me from this trouble and I can be of great service to you. If you will help me I will see that you and your subjects shall have the privilege of roving over the whole world and eating where you will instead of being restricted to one kind of food, as you now are."

"What can I do?" asked the king of the Partridges.

"This. Go and gather all the Partridges into one immense flock and to-morrow, when the council meets, station your subjects to the south of the council ground and, at a certain signal from me, let every Partridge fly into the air and flutter with all his might, and make as much noise as possible."

The king of the Partridges consented.

"On the second day," continued the Rabbit, "carry your subjects to the east of the council ground and act likewise when you see me stand before the council and give the signal. On the third day go to the north, and on the fourth day be in the west, but remember to keep out of sight all the time, and on each day make a louder noise than on the preceding day. Do this and the world shall be your feeding ground."

Then they separated.

The council assembled again and summoned the Rabbit, who came smiling and bowing and said: "I love all of you, and am sorry to know that your wickedness is leading you to destruction. God will not permit such wicked animals to live. To-day, I fear, you will hear a warning in the south. If you do not heed it and turn an innocent brother loose, then, to-morrow, the warning will become louder in the east. On the third day the sound of coming down will be heard in the north and, if you still persist in your persecution, a terrible rumbling in the west will precede the world's destruction, and then, on the fifth day, the world will be destroyed."

For this the animals jeered at him and cried, "Oh, what a lie. Tell us another."

Then the Rabbit turned to the south and gave the agreed signal when a strange low, rumbling sound came from that direction.

The animals looked at one another and whispered, "What is that?"

"God's warning," replied the Rabbit.

Some said: "Let's let him go. He may be innocent." Others said, "It's one of his tricks. He is a cunning little rascal."

The second day came, and the Rabbit said, "You are doomed. To-day another warning will come from the east." He gave the signal and there was a louder thundering than on the previous day.

Some of the animals became alarmed at this and said, "Perhaps he's speaking the truth this time. Maybe the world will be destroyed."

"It is one of his tricks," said others. "But how can he make such a noise? He is here and the noise is yonder."

The council separated without a decision. On the third day the Rabbit appeared with a solemn air and, when called on, said:

"You still refuse to do me justice. The warning will come to-day from the north." Hardly had he spoken, when there came a tremendous roar, shaking the air and ground, and the animals trembled in terror.

"Let him go, let him go," shouted many to their leaders.

It was decided to wait one day more and if no trick could be discovered the Rabbit should be let go.

On the fourth day the animals came slowly to the council ground and cast fearful looks to the west. The Rabbit, amid profound silence, was led out.

"Alas," said he, "what a fate—all the animals to be destroyed when one act of justice could save them," and suddenly from the west came such a fluttering, buzzing, quivering, shaking roar that all the animals cried aloud:

"Let him go, let him go. He is right. The world will be destroyed."

So they let him go, and away he hopped to the king of the Partridges. "The world is yours," said he, "Go where you will and eat your fill."

Ever since then partridges have roved over the whole world, whereas they had no such privilege before that time.

77. Rabbit Escapes from the Box (66)

(Tuggle collection)

The Rabbit had so often deceived mankind that a council was held to try him and, being found guilty, he was condemned to death by drowning. A box was made and he was put into it, carried to the banks of a stream and left there for a while. A little child came to the box during the absence of the people and, discovering the Rabbit, asked him what he was doing there.

"Oh, I am listening to the sweetest music in the world," said he. "Let me get in there too," begged the child. So the Rabbit told the child how to open the box, and once out and the child fastened in, away he ran to the forest. When the people returned they lifted the box and threw it into the stream and said: "There, we will never be troubled by the Rabbit again." The next busk came, when every criminal is free to return, and hardly had the dancing ground been swept clean when in jumped the Rabbit, all dressed in red, and danced with the pretty girls, while all the people stood amazed.

"Did we not drown him?" they said. "We put him in a box and threw him into the water, yet here he is." Being asked how he came back the Rabbit replied: "I am glad you threw me into the water. I did not die, I went to a beautiful country, where there were thousands of pretty girls who begged me to stay, and I am now sorry I came away from them." The young warriors crowded around him and did not tire of hearing of such a lovely land. They begged him to show them the way, and he selected those whom he most envied and told them to prepare boxes in which they could be placed. When all were ready their friends carried them to the stream and the Rabbit ordered them thrown in. Again the busk rolled around and anxious friends awaited the return of the young warriors, but they did not come. At last the boxes were found on an island and in the boxes were the bodies of the ill-fated young men. A little box was also found containing the bones of the child. Then it was known that the Rabbit had deceived them again. On being questioned he said:

"I told you I was the only one who had ever returned from that beautiful country. I warned the warriors, but they would have me show them the way, and no one can be blamed except themselves."

78. Rabbit's Imposition Is Detected

(Tuggle collection)

There were three pretty girls who lived near a spring. Every day they went to this spring for water. The Rabbit fell in love with them and frequently came to visit them. One day the news came that one of the fair maidens was missing. The alarm was given, but search was made in vain. She could nowhere be found and never came back. It was suspected that the Rabbit had made away with her. Not many mornings afterwards another sister was lost. The same mystery surrounded her fate. She was seen going to the spring but was seen no more. The hand of the third sister was offered as a reward for the discovery of the fate of the two beautiful girls and for the killing of the monster who had destroyed them. Many entered the contest and among them the suspected Rabbit. A warrior watched the spring day after day, and at last saw an enormous serpent crawl forth, as if watching for his prey. He slew the monster, cut off his head, and bore it away as a trophy of victory. But the Rabbit had also seen the monster serpent and after the warrior had departed with the head, he took up the body of the snake and, dragging it to the council ground, exclaimed:

"See the monster! I killed him. I claim the bride."

Everybody congratulated the Rabbit, and the beautiful girl, arrayed in rich costumes, was brought forth. But just as the Rabbit approached to take her hand the warrior stepped within the circle and said:

"Behold, the monster's head. I cut it off after slaying him, and I left his body at the spring. I claim the beautiful bride."

She was given to the brave warrior, and the Rabbit was made to drag about the dead and putrid body of the snake and was also chased away as a tricky rascal, who made his way in the world by deception. "Go and live with the dead snake," they said. "You are corrupt like him."

79. The Flight to the Tree (76)[1]

(Tuggle collection)

Once there was a little boy who lived with his grandmother. He grew up to be very fond of hunting and had three dogs named "Simursitty," "Jeudawson," and "Ben-boten."[2] His name was "Tookme." He killed many bison and that caused them to hold a council at which two bison agreed to turn themselves into pretty girls and attempt to destroy Tookme. They went one evening to his grandmother's house and, though they made themselves very agreeable, the old lady did not fancy them and warned her grandson against them. The dogs growled at them whenever they came near. As night came on the bison begged Tookme to chain his dogs, for fear they might bite them during the night. He consented and chained them, for they said they could not sleep if the dogs were loose. Tookme was pleased with the girls, but his grandmother insisted that something was wrong. The next morning the girls said they must return to their home and asked Tookme to go with them. "No," said his grandmother, "he can not go." But finally it was agreed that he should go a part of the way to a certain prairie. When they came to this prairie, a herd of bison was feeding there. Suddenly the girls changed to bison, at whose signal the herd surrounded Tookme. In alarm he stuck one of his arrows in the ground, when, behold, it turned into a cottonwood tree; and Tookme quickly ascended it out of reach of the angry bison. They began to punch at the tree with their horns and continued doing so until it fell. Then Tookme stuck another arrow in the ground and another cottonwood tree shot up in the air, into the branches of which he jumped as the first one was falling. This he repeated until his arrows were all gone, when he threw down his bow and a tall sycamore sprang up. While he was in the sycamore he began to call his dogs:

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[1] This has been published in German by Dr. E. C. Parsons in the work mentioned below (p. 268).

[2] The names of the dogs in this story may be corruptions, and it has been suggested that they ought to be Pin-Poyer [pin poya], "the turkey destroyer," Cho-arsur [tco asa], "the deer runner," and Nussarsur [yanas asa], "the buffalo runner."—Tuggle. This seems far-fetched.

Simursitty, come,
Jeudawson, come,
Ben-boten, come,
Come to Tookme,
Come to Tookme.

The bison mocked him, saying: "Tookme," "Tookme."

His grandmother was asleep, but the howling of the dogs awakened her, and running to them she saw them trying to break their chains and then she heard the voice of her grandson in the distance:

Simursitty, come,
Jeudawson, come,
Ben-boten, come,
Come to Tookme,
Come to Tookme.

She knew he was in danger, so she broke the chains and away flew the faithful dogs. They frightened the bison away and rescued their master.

80. Cow and Dog are Discontented

(Tuggle collection)

"I am unhappy" said the Cow to her Maker, "because I see the sow is more fruitful than I am. Pray make me more fruitful."

God told her to go to a certain fine garden full of vegetables, stay there all night and return the next morning.

She went into the garden, but instead of sleeping she fed on the vegetables all night and destroyed the beautiful garden, and when she went to God in the morning he said to her: "See what destruction you have caused in one night. Were I to grant your request, the world could not furnish food for your progeny. Go and be contented."

The Dog came to God and said: "I am required to fight all kinds of animals, but I am not provided with horns like the cow, or tusks like the hog. I have only short teeth. Make my teeth long."

Then God said: "Go to yonder pile of skins and pass the night; come again in the morning."

The Dog went. During the night he rose and injured the edges of all the skins by gnawing them.

When he came on the morrow his Maker said to him, "Behold what your short teeth have done in one night. Were I to make them longer, great destruction would result."

81. The Language of Animals

Formerly men and animals talked to one another and later they lost the ability to do so, but the great medicine men had the gift. One time an old woman was much frightened at the sight of a yearling Bull coming toward her bellowing and she tried to escape. The Bull reassured her, however, in language she could understand, saying, "Don't be afraid of me. I am just enjoying myself singing." He added that she must not tell of her experience or she would die.

After that the old woman knew the language of the animals and listened to them as they talked together. She was blind in one eye, and once when she was shelling corn she heard the Chickens say to one another, "Get around on her blind side and steal some of the corn." She was so much tickled at this that she laughed out loud. Just then her husband, who was a very jealous man, came in and believed she must be thinking of some other man, so he said, "Why do you get so happy all by yourself?" Then she related her adventure with the Bull and told him what the Chickens had just been saying, but the moment she finished her story she fell over dead.

82. The Origin of Races[1]

There is an old story to the effect that some people once came to a very small pool of water to bathe. The man who entered this first came out clean and his descendants, the white people, have the same appearance. He had, however, dirtied the water a little and so the next man was not quite so clean, and his descendants are the Indians. By this time the water was very dirty and so the last man came out black and his people are the negroes.

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[1] See footnote to next story.

83. The Origin of Races [1]

(SECOND VERSION)

Three Indians were once out hunting. One went after water and found a nice hole of water but was afraid to drink. Another went down to it, dipped his fingers in, and said, "It is good. Let us go into it." So he dived in and came out. When he came out he was white. From him came the white people. The second dived in and came out darker because the water was somewhat roily. From him came the Indians. The third dived in and came out black because the water was now very roily. From him came the negroes. Just before the first man dived he felt of the rocks and they rattled. He did not tell the others that this was gold. They went on from there and the Indian found something else. The white man was told about this and he picked it up. It was a book. He asked the Indian to read this but he could not. The white man, however, could read it, and it was to tell him about this gold. The book gave him this advantage. "The Nokfilas (whites) were terrible people to take the lead."

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[1] In this connection the following excerpt from a speech of the Seminole Chief Neamathla (Heniha imała) to the Governor of Florida is of interest:

". . . The Master of Life said, 'We will make man.' Man was made; but when he stood up before his Maker he was *white!* The Great Spirit was sorry; he saw that the being he had made was pale and weak; he took pity on him, and therefore did not unmake him, but let him live. He tried again, for he was determined to make a perfect man; but in his endeavor to avoid making another white man, he went into the opposite extreme, and when the second being rose up, and stood before him, he was *black!* The Great Spirit liked the black man less than the white, and he shoved him aside to make room for another trial. Then it was that he made the *red man*; and the red man pleased him.

". . . In this way the Great Spirit made the white, the black, and the red man, when he put them upon the earth. Here they were, but they were very poor. They had no lodges nor horses, no tools to work with, no traps, nor anything with which to kill game. All at once these three men, looking up, saw three large boxes coming down from the sky. They descended very slowly, but at last reached the ground, while these three poor men stood and looked at them, not knowing what to do. The Great Spirit spoke and said, 'White man, you are pale and weak, but I made you first and will give you the first choice; go to the boxes, open them and look in, and choose which you will take for your portion.' The white man opened the boxes, looked in, and said, 'I will take this.' It was filled with pens, and ink, and paper, and compasses, and such things as your people now use. The Great Spirit spoke again, and said, 'Black man, I made you next, but I do not like you. You may stand aside. The red man is my favorite; he shall come forward and take the next choice: Red man, choose your portion of the things of this world.' The red man stepped boldly up and chose a box filled with tomahawks, knives, war clubs, traps, and such things as are useful in war and hunting. The Great Spirit laughed when he saw how well his red son knew how to choose. Then he said to the negro, 'You may have what is left; the third box is for you.' That was filled with axes and hoes, with buckets to carry water in, and long whips for driving oxen, which meant that the negro must work for both the red and white man, and it has been so ever since."—McKenney and Hall, History of the Indian Tribes of North America, I, pp. 82-83.

Of course, this is nothing more than a parable setting forth,, as if of historical origin, the actual condition of affairs, and the other stories of the origin of races are of the same kind. From such parables, no doubt, many myths had their origin.

According to another writer, the Seminole believed that man was originally formed from the clay; that the Great Spirit submitted his creation to the influence of fire, but that his ignorance of the degree of heat necessary to give consistency caused the first batch to be overbaked, black and crusty; these were the aborigines of the negro race. Again the Creator essayed, but endeavoring to avoid the error of the former attempt, he plunged into another, that of applying too little fuel. They were in consequence but half baked, of a pale ash color. These were our first parents. But in the third and last effort the Great Master created perfect models, both in shape and color, producing to the world the founders of the Indian tribes. (Narrative of a Voyage to the Spanish Main in the Ship "Two Friends." London, 1819.)

84. The Ordering of Field Work (5)

(Tuggle collection)

Away back in the first times God lived on the earth with men and he so arranged it that their hoes, plows, and all other tools worked without being guided. All a man had to do was to tell the hoe or plow where he wanted work done and it was done by the tool itself.

One day God was passing a field where some young men were at work clearing the ground. He asked them:

"What will you plant?" Said they, in derision, "Rocks."

When they returned to the field the next morning it was covered with enormous rocks, so then they could plant nothing.

Another time God passed a house of mourning where a man was lying dead in his coffin. He asked: "Why do you mourn?"

"Our friend is dead," sighed they. "He is not dead," said He, and straightway the dead arose.

Some other young men thought they would deceive their Maker. They put one of their number in a coffin and forthwith began to cry aloud. God asked them: "Why do you cry?"

"Because our friend is dead," they said in pretended sadness.

"If he is dead, he is dead," said He, and when the box was opened, lo, their friend was dead.

Some wicked women passed a field where the hoes and plows were at work and said, "See what a foolish way to work."

"Since you are not contented with my plan, henceforth do the work for yourselves," said He, and ever since the women have worked the fields.

85. The Devil's Tasks (9, 10)

(EUROPEAN)[1]

A man who was pretty well off was very fond of gambling with cards, and one time he lost everything he owned. Then he determined to find the devil and get help from him, so he set out toward the west. On the evening of the same day he met a man coming along on a mule. The man asked, "Where are you going?" "I do not know. They say there is a devil and I want to find him." "Why do you want to see him?" "Because I have lost everything in gambling," said the man. Then the stranger answered, "I am the devil. If you want me to help you, you must work for me and I am a pretty hard master, but if you wish you can try." However, the gambler was so anxious to win back what he had lost that he agreed. "I have only a quarter," said the devil, "but take it back to the place where you lost and play again." Then the devil turned back and the gambler also returned to his home. When he arrived he told the people who had won from him that he was ready to play again. "How much money have you?" they asked. "Only a quarter."

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[1] Only the most patently European stories are pointed out in this manner. The actual number of stories of European origin is very much greater.

"Why, you can't do anything with that," they replied. However, they started playing again and before long he won half of his property back. Then he doubled the bet and won it all, and returned with it to his home.

Some time later the gambler suddenly thought, "Why, I promised to work for the devil. I will go and see about it." He went in the same direction he had before taken, passed far beyond the place where he had encountered the devil, and finally came to a house. "Where are you going?" they asked. "I promised to work for a man and I am in search of him." "What is his name?" "His name is the devil." "Down yonder there are three women in swimming. If you can steal the clothes belonging to one of them, she will take you to him." These were the devil's daughters. So the man did as he had been advised. He stole the clothes belonging to one of the women and hid them, concealing himself also. When the girls were ready to go home, two of them found their clothes, but the clothes of the third were missing. The third girl, therefore, remained in the water and called out, "If some one will bring my clothes back, I will do what he wants." Therefore, the man brought the girl's clothes to her, she put them on and then asked him where he was going. "To see the devil," he replied. "He is our father. Why do you want to see him?" "I was beaten in gambling and he loaned me some money for which I agreed to work for him." "Our father is a very bad man," she said, "but if you wish we will take you to him."

When they got home the devil was there and he said to the newcomer, "You are the man who was to work for me. You have come. I do not work in the daytime. I work at night, so you can sleep during the day." The man, therefore, rested all that day, and in the evening the devil gave him some tools and told him to remove before morning a high bald mountain which stood opposite. The gambler found he could do nothing with it, but the girl whose clothes he had stolen had offered to help him, so he went to her. "I can't even cut into it," he said. "I will do it for you," she answered, and they went back together. She took with her a kind of shovel and when she had thrown a shovelful of earth north, west, south, and east in succession the mountain was gone. "Lie here until morning," she said, and returned home.

The devil came at daybreak and the man said to him, "I have completed that job." "You have done well," answered the devil; "Go to sleep now and tonight I will give you another job." So the man rested all of that day and in the evening the devil said, "Over there in a lot are some horses. I want you to have them all broken by daylight." The man went to the place and found a big corral full of horses. He roped one of them but it escaped from him along with the lariat. As he could do nothing with them, he went to the girl again. She asked what the matter was and he replied, "I roped a horse and it ran away with the lariat. I can do nothing with them." Then the girl said, "I will do it," and together they went to the place. She had a way of knocking them down by hitting them on the knot back of the head. Then she mounted and rode each, so that before morning she had all of them broken. She told the man to wait there until day and then go and tell the devil that he had accomplished his task. Upon hearing it the devil's wife said to him, "Why, no one could compete with you formerly, but I think you have met your match. I think he is going to gain one of your daughters."

At the words of his wife the devil became angry and said, "Well, I will find out to-night whether he can compete with me." He told the man to retire for the day and in the evening set him another task. "My wife lost a fine gold ring down yonder in the creek. You must get it by daylight." The man went to the creek but could see nothing there except numbers of fish, so he had to come back to the girl. He told her that he had come because he could not make the first move toward accomplishing the task he had been set. "I will do it," she said. "A fish swallowed the ring. Cut me in pieces and throw me into the water and we will get the ring." He hated to do that and put it off until after midnight, but at last he killed her, cut her in pieces joint by joint, and threw all into the water except a joint of one of the fingers which was left on land. She was gone for a long time but at length came up in her proper form bringing a big fish. "Cut that fish open," she said, and when he had done so he found the ring inside. Then the girl told him to remain where he was until daylight as he had done before and afterwards go and tell the devil. She added, "I know that your next task will be to drain all of the water out of that lake."

The man did as he had been told and when he presented the ring the devil's wife said to her husband, "You used to brag that no one could compete with you and here is one man who is going to do it and win your daughter, and indeed has already done so." This angered the devil again, but he told the man to rest until evening. At night the devil came to him and said, "Over yonder is a big lake. Go and bail the water all out of it." He was given a dipper and set to work bailing up the water and pouring it off, but it appeared to him that he was doing nothing at all, so he went to the devil's daughter once more. As before, she agreed to help him and they set out. She took with her four hollow reeds and with each of these she dipped out water toward the north, west, south, and east in turn, whereupon the lake vanished. Telling the man to remain where he was and inform her father in the morning, she went home.

Therefore, about daybreak the man went to the devil and said, "I have completed that task you set me." Then the devil said, "I will give you one of my daughters if you will dance four times with each of them and pick out the same one four times in succession." The man picked out the girl who had helped him four times in succession by means of the missing finger joint, and the devil gave her to him.

But as soon as the pair retired to their room the girl said, "My father is very mean. We must leave the house and run away." They did so immediately, but before they went she left a bubble of saliva in the middle of the floor. Then they climbed upon the back of the devil's mule and started off.

In the morning the devil came to their door and called out, but there was no reply and he thought, "They are probably still asleep." When he called again the saliva answered for them and thus delayed him for a considerable time. At last he discovered that they were gone and he set out after them, but was unable to overtake them and turned back.

When the man came in sight of his own home, he said to his wife, "Yonder is my home. I will go on ahead and see it." "If you do you will forget me," she replied. The man persisted, however, and sure enough his wife went entirely out of his head. One time as he was sitting at the table he whirled a biscuit on it which turned into a dove and flew away. This was the woman he had left. It flew out into the wilderness, and because it was abandoned it now has a lonesome way of calling.

86. The Boy and the Lion[1]

(EUROPEAN)

A Lion used to kill many people.

In the same country lived a very poor man with five sons. One time, having nothing to eat, he gave a knife to each of his sons and told him to go out to earn wages. The boys traveled on until they came to a place where five roads met. They said to one another, "We will stick up our knives here and if anyone takes them find out who it is." So each stuck his knife up in one of the roads, and started on down the same road.

The smallest boy started off on the faintest trail, and presently came to a beautiful house with a fence around it. An old woman came out of this house and said, "What are you doing?" When she learned that he and his brothers had been sent out to work for wages, she said, "I have no children. Come and live with me." So the boy made his home with her.

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[1] Compare preceding story.

All the time he was there he kept hearing guns discharged. Sometimes he would hear one discharged early in the morning and sometimes it would be late in the evening. "Mother," he inquired, "why are those guns discharged?" The woman answered, "There is a big Lion about catching people and they are shooting at it." "Mother, I believe I will go and see," he said, but she replied, "No; I think you couldn't do anything. Lions kill people and this one would kill such a little thing as you." "Well, I want to see him very much," said the boy, and he kept teasing her this way until at last she said, "You have wanted to go for so long that I suppose you must, though I think you will never come back. I suppose you are going to take your little dog along." "I am going to kill that Lion," said the boy, but his foster mother replied, "He has killed lots of better people than you and I suppose when you start away from here it will be the last of you."

The boy set out early next morning and before night came to the place where the Lion lived. He was sitting in front of a rock house with rock foundation and rock steps surrounded by a kind of fence. "My little friend, what have you come for?" said the Lion. "Come in and let us talk." "That is precisely why I came," said the boy. The little dog lay down by the door and his master and the Lion entered, the Lion saying as they did so, "Come and have a look through my rooms." So the Lion led him through two rooms in which were many interesting things. In the third room the Lion had a great many guns and in the fourth a lot of sabers. "What do you do with these?" asked the boy. "They are to tickle a person's neck." "Let me tickle your's first," said the boy, "and then you can tickle mine," but the Lion refused. "Well," said the boy, "I will lie on my back and whistle four times and after that, if you can tickle my neck, you may do so."

Then the boy lay on his back and emitted a long whistle. The second was still longer, and when he was only halfway through the third in came the little dog, now grown to the size of a lion, seized the Lion by the thigh and tore off his leg. In consequence the Lion, who was about to tickle his guest with a saber, lost his balance and fell over. The boy encouraged his dog still further and he tore off the other hind leg of the Lion. "That is what I thought I would do to you," said the boy.

"If you will keep him away from me and spare my life," said the Lion, "I will give you something good." The boy agreed and the Lion continued, "Under the place where I am lying is a twenty-dollar gold piece. As long as you keep this you will have good luck." The boy hunted for this piece of money but after he had found it he set his dog on the Lion again. The dog seized him by the throat and bit his head off, but as soon as he let go the head rolled back and reunited with the body. After this had happened several times the boy got a saber, split the Lion's jaw with it, and cut out his tongue. Then he did not revive again.

Afterwards the boy set his house on fire and the domestic cats which lived with him and were his cooks (inhompita haya) ran off to the villages. Then the boy himself set out to return to the house of the old woman, carrying the gold piece and the Lion's tongue.

On his way back the boy came to a man hewing logs, and the man said, "You passed here intending to visit the Lion. Did you see him? Evidently you did not or you would not have come back." The boy answered that he had not only seen him but had killed him. "What proof have you?" said the man. "Many people greater than you could not kill him. You are just talking." "That might have been so with other people, but I killed him." "Then show me something to prove it." Then the boy took the Lion's tongue out of a little bag and said, "Here it is. Here is his tongue." "Well!" replied the man, "I did not think that such a little thing as you could have killed him, but you have done so. Let me have the tongue." "Do you really want it?" "Yes." "Well, let me chop your finger off and I will give it to you." The man agreed, and after the boy had cut off the end of his finger he took it back to his foster mother while the man carried the Lion's tongue into the village.

When the old woman saw her foster child return she said, "Did you find the Lion?" "I found him and killed him and have come home." "Son, better men than you have gone to kill him and never returned. What proof have you that you did kill him? Show me something." So the boy showed her the man's finger and told her he had gotten it in exchange for the tongue of the Lion. "What else have you by way of proof?" she asked. "Another sign," he replied, "is a twenty-dollar gold piece." He showed this to his mother also and she said, "You are in luck. Go east and provide yourself with a good home." The word was (or it was reported) that there was a man living in the east who had a twenty-dollar gold piece which could talk.

87. The Animal Helpers

(EUROPEAN)

A man on a considerable journey stopped to eat his lunch beside a creek. Then a big black Ant came out and said, "Give me a piece of bread. Sometime I may help you out of trouble." So he gave it some bread. By and by he heard some talking in the water, and some small Minnows came up and said the same thing. He gave the Minnows some bread also. Then a red-headed Woodpecker came and asked for bread, which he again gave to it.

After this the man went on again and came to a town (talofa). There was a lot of wheat at a certain place in that town, and the people told him that he must move it and put it in barrels by morning or they would kill him. So they tied him down on the wheat and went away. By and by up came the black Ant which he had fed and asked him what the matter was. The man told him, and the Ant immediately went away and brought back a multitude of Ants, who soon had the barrels full. Next morning the people paid him for what he had done, but said that the next night he must dig up a certain tree, root and all, or they would kill him. This time the Woodpecker came to him and asked what the matter was. "I am in trouble," he said, and he related what had been imposed upon him. Then the Woodpecker flew up and told the lightning and the lightning came down and tore the tree up, roots and all, so that in the morning the people paid him for that. They told him, however, that a horse loaded with gold had been drowned in a neighboring creek and that they would spare him if he found it by the following morning. So they tied him again and laid him on the bank of the creek. By and by the little Fishes he had fed came and said, "My friend, what is the matter with you?" He told them, and they went down and brought all the money to land, but they said that they could not get the horse for the snakes (hotisâgi)[1] alone could do that, and they were only orderlies (hola'tâlgi). They made a pillow of the sack of gold under his head. The town people paid him for all the work he had done, and he went home a rich man.

88. A Bear Drive

(HUNTING STORY)

The grandfather of my informant told the following story. When his people were still on the Washita they agreed to have a bear drive, so they prepared "drifts" (fences) of brush and other stuff leading down to the creek. Then they sent the young people and all their dogs up the creek while the older men waited behind the fence. As the bears came on down and encountered the brush they reared up on their hind legs and were then shot down by the hunters from behind the screen. Guns were going off and cubs squalling in every direction. My informant's grandfather was about to shoot the biggest bear but could not get his gun ready in time and another shot before him. But the bear ran off and crossed the Washita to a big prairie at the other end of which was a bluff, the dogs following. Finally they got him way out on the prairie and after many shots finally killed him. He was a fine big one and everyone claimed him. All were disputing over him. There was one man very much behind the others who came running up to them late. They said to him, "We are having a great dispute here." Finally all agreed to give this last comer the hide, which was the most important thing Then they ceased their contentions and went home.

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[1] This seems to be a metaphorical term meaning "those one is afraid of." Tcitto is the usual word for snake.

89. A Legend Recorded by Bartram

The following quotation from Bartram[1] gives another mythic tale, which is added by way of supplement.

"The river St. Mary has its source from a vast lake, or marsh, called Ouaquaphenogaw, which lies between Flint and Oakmulge rivers, and occupies a space of near 300 miles in circuit. This vast accumulation of waters in the wet season appears as a lake, and contains some large islands or knolls of rich high land, one of which the present generation of the Creeks represent to be a most blissful spot of the earth; they say it is inhabited by a peculiar race of Indians, whose women are incomparably beautiful; they also tell you that this terrestrial paradise has been seen by some of their enterprising hunters, when in pursuit of game, who being lost in inextricable swamps and bogs, and on the point of perishing, were unexpectedly relieved by a company of beautiful women, whom they call daughters of the sun, who kindly gave them such provisions as they had with them, which were chiefly fruits, oranges, dates, etc., and some corn cakes, and then enjoined them to fly for safety to their own country; for that their husbands were fierce men, and cruel to strangers; they further say that these hunters had a view of their settlements, situated on the elevated banks of an island, or promontory, in a beautiful lake; but that in their endeavors to approach it they were involved in perpetual labyrinths, and, like enchanted land, still as they imagined they had just gained it, it seemed to fly before them, alternately appearing and disappearing. They resolved, at length, to leave the delusive pursuit and to return; which, after a number of inexpressible difficulties, they effected. When they reported their adventures to their countrymen, their young warriors were inflamed with an irresistible desire to invade, and make a conquest of, so charming a country, but all their attempts have proved abortive, [they] never having been able again to find that enchanting spot, nor even any road or pathway to it; yet they say that they frequently meet with certain signs of its being inhabited, as the building of canoes, footsteps of men, etc. They tell another story concerning the inhabitants of this sequestered country, which seems probable enough, which is, that they are the posterity of a fugitive remnant of the ancient Yamases, who escaped massacre after a bloody and decisive conflict between them and the Creek nation (who, it is certain, conquered, and nearly exterminated that once powerful people), and here found an asylum, remote and secure from the fury of their proud conquerors."

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[1] Wm. Bartram, Travels, Dublin, 1793, pp. 24–26. This tale was made the subject of a poem by the poetess Felicia Hemans.

90. The Creation of the Earth (1)

(A YUCHI STORY)

(Tuggle collection)

In the beginning the waters covered everything. It was said "Who will make the land appear?"

Lock-chew,[1] the Crawfish, said: "I will make the land appear."

So he went down to the bottom of the water and began to stir up the mud with his tail and hands. He then brought up the mud to a certain place and piled it up.

The owners of the land at the bottom of the water said:

"Who is disturbing our land?" They kept watch and discovered the Crawfish. Then they came near him, but he suddenly stirred the mud with his tail so that they could not see him.

"Lock-chew continued his work. He carried mud and piled it up until at last he held up his hands in the air, and so the land appeared above the water.

The land was soft. It was said: "Who will spread out the land and make it dry and hard?" Some said: "Ah-yok, the Hawk, should spread out the soft land and make it dry." Others said "Yah-tee, the Buzzard, has larger wings; he can spread out the land and make it dry and hard."

Yah-tee undertook to spread out and dry the earth. He flew above the earth and spread out his long wings over it. He sailed over the earth; he spread it out. After a long while he grew tired of holding out his wings. He began to flap them, and thus he caused the hills and valleys because the dirt was still soft.

"Who will make the light?" it was said. It was very dark.

Yohah, the Star, said, "I will make the light."

It was so agreed. The Star shone forth. It was light only near him.

"Who will make more light?" it was said.

Shar-pah, the Moon, said: "I will make more light." Shar-pah made more light, but it was still dark.

T-cho, the Sun, said: "You are my children, I am your mother, I will make the light. I will shine for you."

She went to the east. Suddenly light spread over all the earth. As she passed over the earth a drop of blood fell from her to the ground, and from this blood and earth sprang the first people, the children of the Sun, the Uchees.

The people wished to find their medicine. A great monster serpent destroyed the people. They cut his head from his body. The next day the body and head were together. They again slew the monster. His head again grew to his body.

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[1] These names are in the Yuchi language.

Then they cut off his head and placed it on top of a tree, so that the body could not reach it. The next morning the tree was dead and the head was united to the body. They again severed it and put it upon another tree. In the morning the tree was dead and the head and body were reunited.

The people continued to try all the trees in the forest. At last they placed the head over the Tar, the cedar tree, and in the morning the head was dead. The cedar was alive, but covered with blood, which had trickled down from the head.

Thus the Great Medicine was found.

Fire was made by boring with a stick into a hard weed.

The people selected a second family. Each member of this family had engraved on his door a picture of the sun.

In the beginning all the animals could talk, and but one language was used. All were at peace. The deer lived in a cave, watched over by a keeper and the people were hungry. He selected a deer and killed it. But finally the deer were set free and roved over the entire earth.

All animals were set free from man, and names were given to them, so that they could be known.

91. The Monkey Girl

(AN AFRICAN STORY)

(Tuggle collection)

An old woman lived with her grandson, who was a great hunter. They had a field of corn which the raccoons and monkeys destroyed, and though the young man killed a great many of them, the destruction went on. One day two pretty girls came to see the old lady. She did not like them, but the grandson fell in love with one of them and married her. When he went out to hunt he would ask his wife to watch the corn for him, and every day she went to the field. Strange to say, the corn disappeared faster while she was watching than at other times. Then the youth's grandmother told him to follow his wife and watch her closely when she went to the field. He did do and saw her turn into a monkey and sing a song as follows:

Dungo, dungo,
Dar-mar-lee
Co-dingo
Dungo, dungo
Dar-mar-lee
Co-dingo
Dungo-dingo
Co-dingo dingo
Dar-mar-lee
Co-dingo.

While she was singing the monkeys came in troops and destroyed the corn. The youth returned to his grandmother and told her what he had seen, whereupon she told him to take his fiddle and play the tune and sing the song, and when his wife returned to sing it to her.

On her return he said to her, "I know a fine song; listen," and he began her song:

Dungo, dungo
Dar-mar-lee
Co-dingo.

Then she cried, raved, and twisted until she turned into a monkey and ran away.

HITCHITI STORIES

1. Bear, Tiger, Rattlesnake, and Fire (12)

Fire was going to teach Bear, Tiger,[1] and Rattlesnake together while they fasted.[2] While Fire was teaching them, all were to stay in one place, but Bear got tired and ran away. They had said Bear was to receive a rattle, and when he ran away Bear took the rattle with him and disappeared.

Next day Fire said, "Bear started off, but did not get far from us; he is lying asleep near by." The rest had remained together.

He taught Tiger, Bear, and Rattlesnake together for three years. Bear, who was to have received the rattle, had it taken away from him, and it was given to Rattlesnake. Fire said to the latter, "You must always carry this." Fire gave him the rattle and to him and the other two all kinds of knowledge.

Then Fire went away. He set out fires and scattered the fire. The rain fell to put it out, but could not do so, and it spread. It continued raining, but in vain, and when it stopped all men received fire. The fire was distributed. When the red men received knowledge it is said that it was through the fire that they received it. So it is said.

2. The Origin of Tobacco (15)

A man had lost his horses and was looking for them. A woman was also hunting for horses. They, the man and the woman, met and talked to each other. They sat talking together under a hickory tree which cast a good shade. The woman said, "I am hunting for some horses that have been hidden away." The man said, "I am also hunting for horses." As they sat talking something occurred to the man and he spoke to his companion as follows, "I am hunting about for horses; you too are hunting about for horses. Let us be friends, and lie here together, after which we will start on." The woman considered the matter and said, "All right." Both lay down, and when they got up the man went on his way and the woman went on hers.

Next summer the man was looking for horses again and happened to pass near the place where he and the woman had talked. The man thought, "I will go by that place just to look at it." When he got there he saw that a weed had grown up right where they had lain, but he did not know what it was. He stood looking at it for a while and then started off. He traveled on and told the old men about it.

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[1] Meaning Panther.

[2] This is in accordance with the old usage when youths were initiated into the secrets of medicine.

He said, "I saw something like this and this growing," and one answered, "Examine it to see whether it is good. When it is ripe we will find out what it is."

Afterwards the man started off to look at it. He saw that it had grown still bigger. He dug close about it to soften the soil and it grew still better. He took care of it and saw the leaves grow larger. When it blossomed the flowers were pretty, and he saw that they were big. When they ripened the seeds were very small. He took the seeds from the hull, gathered leaves, and took them to the old men. They looked at these but did not know what the plant was. After they had looked at them in vain for some time they gave it up.

Then one of them pulverized the leaves and put them into a cob pipe, lighted it and smoked it. The aroma was grateful. All of the old men said, "The leaves of the thing are good," and they named it. They called it hitci (which means both "see" and "tobacco"), they say. Therefore woman and man together created tobacco.[1]

3. The Origin of Wolves

A doctor made the Wolf. That doctor while traveling along took up a pine cone lying in the trail. He carried it along and presently found another in the trail and took that. He held one in each hand, sang, and blew upon them. He went on with them, and came to a fork in the trail. He stopped, sang, blew on them, and struck them together. After he had stood there with them for a while he rolled one of them along upon one trail and the other down the other trail. Both of the pine cones then turned into Wolves. But they were weak and their feet were not stout. They came back to where the doctor stood.

When they got there that man blew on his hands and felt of the Wolves' backs. He blew on both of his hands and felt of the backs. After he did this the Wolves grew stouter, and the man said to them, "Both of you go along on this trail until you come to where a man lives who has much property. What he eats, you eat with him." After he had so spoken, the Wolves started along barking and scratching up the dirt.

After they had gone, that man was sorry. He thought, "I am worthless for having done that." He went along on the other trail, but from that time on the Wolves have disturbed the stock.

It has been told.

4. The Boy and the Wizards (38)

Two old people, an old woman and her husband, and the nephew of the latter, were living together. One evening the boy went visiting and the old people were alone in the house. When it was dark the boy came back. The door of the house was shut and he heard them talking inside. He went to a corner and stood listening to them. While he stood there one of them said, "Let's go round." "All right," the other answered. After they had gone out, the boy went in, turned down the bedclothes, and got into bed. He lay there waiting for those old people. One made a noise like a horned owl, and he heard the other sound like that also. While he was still lying there they left the house, but presently he again heard the sound coming back. After going round and round the house they came in. While they were getting the bed ready to lie down in, the old woman turned over the bedding and found the boy lying there. "Did you hear us go out?" she said. "Were you there while we were around?" "I heard," he said. "Well, do not tell anyone about us. If you do not tell anyone about us, when we are both dead all the things in this house shall be yours." "I will not tell," he answered, and all went to sleep.

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[1] As to the origin of the name see p. 19.

Next day a little girl who lived near fell sick and died. The old woman heard people crying and started out. When she got to the place, she went to where the little girl was lying dead, dropped upon her body and wept and rolled about upon it. The boy had an arrow. He got to the place and saw her. The old woman saw him and stopped crying. When she started back the little boy came up and spoke to those people. He said, "Last night that old woman bewitched her so that she died." When he said so, they exclaimed, "That old woman has killed her." They followed her to her house. When she got there the old man was sitting outside sunning himself. She came up and said, "Come in. They want to kill us," and he ran in and shut the door. Then the people surrounded the house and set it on fire and both were burned.

This is how it is told.

5. The Man-Eating Bird

Several persons went out to hunt and traveled about for some time. One night some unknown person carried off one of them, and they started on without him. They traveled along and camped again and that night another person disappeared, only one being left. There was a puppy with them and in the morning the man and the puppy started on together. After they had traveled for some time night came, and the puppy said, "Creep into that hollow log and I will sit at the opening and watch." When he spoke thus that man went inside of the hollow log, and while he was sitting there he heard something coming making a noise. The puppy sitting at the opening barked. Then the thing reached them and began scratching on the hollow log. While he was doing so the puppy said to the man, "If he scratches a hole through the hollow log, you must tie his claw," so the man prepared something with which to tie it, and after he had waited for some time the creature finally made a hole and he tied its claw. But when day came the claw of the thing that had been carrying people away came off and he disappeared.

Then the man and dog started along. They traveled about, and presently found some big eggs. They both sat down in that nest, and when night came some strange thing like a big bird came along in the sky and sat upon the eggs. It covered the man completely. While it was there and the man was sitting under it, the man-eater came making a noise. When it got there, he heard it attack the big bird sitting on the eggs. The man sat there for a while, and then the man-eater disappeared and did not come back. It was gone for good and when day came the thing sitting on the eggs flew toward the sky. After it started off that man left, traveled along and reached home. "Something like that (describing what it resembled) devoured them," he said.

6. The Visit to the Nest of the Monster Bird (27)

A man out hunting saw a Big-crow coming, against which people were very much on their guard because it caught human beings. The man ran away. He got inside of a hollow log, but it took him up, hollow log and all. The Big-crow flew with it toward the sky. "He went along," said the man, "and left me at a rocky place where two baby Big-crows sat. There I remained." While the baby Big-crows were growing up that man played with them. After he had made them very tame that man sat on a Big-crow, and it flew out and back with him. Then he considered the matter and thought to himself, "I might do this way and so get down to the ground."

Then he made a drumstick, mounted one of the birds, and flew off on it. After he had gone a little way he struck it on the back of its head with the drumstick and made it fall so that it went lower down. When it tried to go up he struck it on the back of its head with his drumstick and it again went down. When he could see the trees he kept on until he struck them and then he got clear down on the ground and dismounted. He struck the baby Big-crow to drive it away. Then the man started on, reached his people, and told them about his adventures.

This is the way they tell it.

7. A Strange Turkey Catches People and Carries Them up to the Sky (39)

A Turkey used to catch men and carry them up to the sky. When they discovered this, many people gathered at the busk ground to find someone who could kill the Turkey when it came. Black Snake was present, and they said to him, "You might do it." "All right," he answered. Then they deliberated to find another whom they might ask. A Puppy was there, and they said, "You might try this." He, too, said, "All right." So these two were chosen to kill the Turkey.

Then the people waited and presently they heard the Turkey coming. It came from the sky while they were waiting for it. As soon as it lighted on the ground Black Snake ran at it and tried to whip it but missed. When it dropped from above the Puppy also ran up and struck the Turkey from behind. It fell down and all the men ran upon it, beat it, and killed it. Then the disappearance of the men into the sky stopped.

Before that time the people did not eat these birds, but they have done so ever since. When the Turkey came the Puppy killed it, and so nowadays when turkeys see a puppy they are afraid of it. All fly up into trees. Therefore, puppies are taken hunting and when, after hunting about, they discover turkeys the turkeys all fly up into trees. Then it is easy to kill them.

This is how they tell it.

8. The Deer Women (47)

A man wanted two young women. Those women went to the dances but always disappeared immediately afterwards, and he could not find where they went. After things had gone on in this way for some time, at one of the dances that man fastened a string to the dresses of those young women. He held the string in his hand. He followed them about and when they started off he still followed, holding the string. The women discovered that he was following them. When they said to him, "What do you want?" he answered, "I want to go with you," and they said "All right," and set forward. "Near our home there is a big hole. We are going to jump into it and you jump in with us," they said to him. When they got to the place it was as he had been told and they jumped down into the hole, the man still with them. Then they went on again.

Before they had gone far they came to a large cavern where there were many deer. That is where the deer came from. When the three got there the old Bucks said to him, "What are you doing here?" When they asked him that, he said, "I came because I want to marry these women." "Well, wait and it will soon be time to go out. When that time comes, they will go out and you can have the women." So the man waited. While he was sitting there the time to go out came, and when they went out he went with them. He went out and walked around covered with a deerskin, and he chased the female deer.

While he was there, the old Bucks said, "You must travel about very carefully. Red-feet[1] travel about. They must be watched very closely. Soup-eaters[1] are also about but they are not dangerous." It was just as they had told him, and presently he was killed. Then he went back and they dressed him up in another deerskin. The fourth time one is killed it is the last, and that man then disappeared for good.

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[1] I. e., human beings.

This is how it has been told.

9. The Hunter and His Dogs (25)

A man having many dogs fell sick and lay in a helpless condition. One small puppy was able to talk with his master. Whatever the big dogs thought they told to the puppy and he in turn told his master all that had been said. While they were there the big dogs said to the puppy, "There is no food hereabouts. Tell him we can carry him along with us on a hunt if he agrees." The puppy told his master. He said, "They want me to tell you that we could take you hunting with us." When he told him that, the man answered, "You could not take me in any way." But the dogs said to the puppy again, "Tell him we know a way by which we can take him if he agrees to go." When he told his master the latter said, "You may take me if you can think of a way." The puppy told the big dogs. "If that is so we will take him with us," said the dogs.

They laid his gun on the bedding, and all seized the corners of the blanket under him, lifted it up and went on with it. When they got far off they stopped and made a camp, and laid the man down, and the dogs collected wood for him. Then they built a fire and while the man lay still the dogs went out hunting for him. Each evening, when they came back, they brought some squirrels or turkeys they had killed and he ate them. The man lying there got a little better. While he was still in bed, the dogs said to the puppy, "Tell him we will move on again if he agrees." The puppy told his master. He said, "They say it is best to move." When the puppy told him, he said, "All right." So they seized the blanket again, carried him along, and made another camp. Laying the man down there the dogs went hunting and returned in the evening with some squirrels or some turkeys they had killed or some tortoises they had found. The man ate them in bed and got better. When he got up and could go about for short distances, the dogs went out hunting one morning and he heard them barking not very far from camp. The puppy had remained with the man in camp. Then one dog came back on the run and said, "We have treed a bear but we can't do anything with him. I have come to see if our master can not come to that place, which is only a short distance away." He told this to the little dog, and the puppy told it to his master. "If I go slowly I may be able to get there," said the man. The puppy said, "He says, 'I will go.' " When he told the other dog he ran back again and informed the rest. "He is going to come," he said.

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[1] Dogs.

So the dogs waited and kept watch on the bear. When the man and the puppy got there they brought the man's gun. The man shot down the bear which they had treed, skinned it, and cut it up. Then the dogs seized the pieces thus cut up and carried them all back to camp. They had plenty of meat. "Now I am well," said the man. "Let us go home." He said to the puppy, "Tell the big dogs." The puppy said to the dogs, "He wants me to say to you 'We must go home,' " and the big dogs said, "All right; but tell him when we get there and his former mother-in-law wants to give him something to eat, before he eats, he must let us eat." So he told his master. "This is what I have been told to say," he said to his master. "All right," he said, and they started on. When they reached his home, his former mother-in-law set out something for him to eat. The man sat down to eat but remembered what the dogs had told him. The thought troubled him very much. He sat without eating. Then he saw the dogs looking at him. The puppy sat looking, and the man sitting there gave a piece of bread to each. The puppy took the bread, moved away, and sat down. As he sat crying he fell over and died. All of the dogs sat down with their bread in the same way, cried, and died. It is said that all of them died.

This is how it is told.

10. The Hunter and His Dogs (25)

(SECOND VERSION)

A hunter took many dogs along with him. He camped and went about hunting, but presently he fell sick. Then the dogs went out hunting and killed and brought back turkeys, which the sick man ate. While he lay in bed the dogs which had been running all around started for another place. They went about talking with one another and a wolf met and talked with them. The wolf said, "His wife has another husband. If he wants her treated in accordance with the law, we will do it." One of the puppies, which always went about with his master, told him what the wolf said. He acted as interpreter. While he was with him he said to his master, "Do you want to do as the wolf said." "All right," he answered. So the puppy went back again and told the wolf, and the man heard the wolf and dogs go off howling. He heard the howling until the sound was lost in the distance and then he went and lay down.

In the morning he heard them howling again. He heard them howling on the way back. When daylight came the little dog said, "They say we had better move from here. Do you think you can do it?" "Yes," he answered, so they lifted his blanket by the corners and carried it along. Presently they stopped and camped. While they were there the dogs hunted about, and meanwhile the man got well. Then he said, "Let us go home." The puppy told the big dogs what he said and they answered, "All right. But when we get there and they set food before you, you must say to us, 'Eat!' and we will eat it." They told the little dog to tell him that. He told his master what they had directed him to say. "All right," said his master, and they went on. They kept going and when they arrived someone said to him, "Some strange animals seized and ate up the woman and a new husband she had taken." After he had been told this they went and got him some food. They set before him blue cakes, sofki, and lots of food of various kinds and he sat down at the table ready to eat. He thought of what the dogs told him and did not know what to do. He set apart one cake for each of his dogs and put them down for them. One sat down crying and lay down and died. All died in the same manner. Last of all the puppy took a blue cake, went a little way off, set it down and cried. As he sat there he fell down and died. It has been told.

11. The Man and the Owl (37)

A man went hunting and camped at the edge of a thicket. When night came the man sitting there heard an Owl hoot. A big oak stood near, and the Owl came there and hooted. He came there because his wife lived near this tree. He scolded his wife and whipped her and his wife cried out. The man heard it, and after he had sat there for some time he lay down, and while he was lying there the old Owl came and perched on the other side of the fire and scolded him. The Owl said to him, "Why did you come and stop here?" The man answered, "I am doing nothing. I am only hunting." Then the Owl said, "You lie. You are here because you want my wife." "I have nothing to do with your wife," said the man.

After they had disputed for some time, they fought, and the man overpowered the Owl and beat him. Afterwards the Owl overpowered the man, beat him, and scratched his face. Then the Owl went away.

The man lay where he was and in the morning his face was swollen so much that he could not see. He could indeed see a very little, but he did not go hunting. He went home.

His friend who lived thereabouts came to see him, and said, "I can whip that Owl. When you are better take me along and show me the place. I will fight that Owl." And when the man got well his friend said, "Go and show me the place." They started off, and the man guided him to the place where he had camped. They remained there and, when night came, as before the Owl hooted and again was heard to beat his wife so as to make her cry out. Then the Owl came to the place where the men sat and perched on the other side of the fire. He again scolded the men. The man who had wanted to fight fought the Owl, overpowered him and beat him. Afterwards the Owl in his turn overpowered the man, beat him, and scratched his face so that he could not see. When the Owl let him go the other man said, "That is what I told you he would do, but you would not believe me."

This is how it is told.

12. The Orphan and the Owl

Some men started off hunting. They traveled along and camped at a certain place. They had an orphan boy to look after their camp. Just before light they started out hunting, and while the orphan still sat in camp an Owl sitting on the top of a tree said, "A bear is hidden in the ăsawe tree standing there. Tell the man who is good to you; let him kill it and eat."

After the Owl had gone away the orphan sat about until the hunters came back one by one, but that one that liked him had not come. He came back last, and the orphan said to him, "An Owl came and said to me, 'A bear is hidden close by. Let him kill it for you and then you eat it.'" So they two started out. When they reached the place the bear was there as had been foretold, and the man killed it and skinned it, and they brought it back. When they got to camp they had a quantity of meat.

That night the Owl came again and sat on a tree. When it made a noise, one of the hunters said, "What does he say?" That orphan boy said to him, "He says to you 'Someone else is going with your wife.'"[1] That is what he told him.

13. The Alligator that Stole a Man

A man was out hunting and made a camp at night. He got a log and lay down, using it as a pillow. While he was lying there an alligator crept up to him and seized him. But when it was taking him off it carried him through some thick bushes and he held on to them so firmly that it could not get along well with him and laid him down. The man looked around to see which way to go and when the alligator was some distance away he ran off. Then he returned to his camp, brought in a log, wrapped a blanket around it, laid it down and waited at a little distance. He stood by a tree holding his gun.

Now the aligator came back again and acted as before, taking the log in its mouth. The man aimed at its mouth, and, when he fired, it ran away. Then he went off and slept. In the morning he came back. When he went to look for the alligator he came to a pond near which was a nest. He saw the alligator lying bent over the nest dead.

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[1] Prophetic powers were attributed to owls.

14. STORY OF THE LIZARD (40)

A man accompanied by his wife went hunting. They traveled until they reached a creek and encamped close by it. The woman stayed there while the man went out hunting. While they were there and the man was out hunting the woman found a big lizard living in a hole in the ground and she went there and stayed with it. After a while the man became suspicious and when he went hunting turned back and spied upon her. He saw her comb up her hair and go out. She went to the opening of the big lizard's den and sang for him and the big lizard came out and lay with her. Then the man started off, traveled about, and returned home.

When he went out again, he went to the opening of the big lizard's den. He sang as the woman had done, and when the big lizard came out he shot it and killed it. Then he split it open along the underside, laid it down in the same position as before, and went away but kept watch. While he was sitting there, the woman came. She reached the place where the big lizard was lying down in its doorway and said, "Why are you lying there laughing like that?" She ran up to it and turned it over. It was full of flies. It lay dead and she cried over it. He saw her crying.

Then the man went off, walked around, and returned home. When he got there he found that she had come back. He said, "We will go home," and presently they got there. After they got there the woman was found to be pregnant and he left her. When the woman was about to be confined they shut her up in a little house, and when her time came she gave birth to a lot of little lizards which crawled about everywhere inside the house. Her parents saw them and burned the house completely up. The ends of the little lizards' tails were blue in consequence. Therefore it is said that the lizards which are seen around are from the family of a human being.

15. THE MONSTER LIZARD (33)

Several Indians were out together and formed a hunting camp. A hunter came back one evening and said, "I have found a big bear tree." He told the rest of the hunters and they said to one another, "To-morrow morning we will set out, build a fire there and smoke the she bear out so that we can see her." They slept and next day started off and came to the place.

When they got to where the big tree stood it looked as if something lived there, and they said to one another, "A bear surely lives here," so they started a fire under it. The smoke filled up the hollow inside and soon a big lizard came out. The people saw it and ran away. The big lizard jumped down and gave chase. It ran along till it caught one of them and came back with him. It came with him to the big tree and threw him down into it. Then it chased another and did the same to each in turn—overtook, caught, and brought him back.

Only one was left. It chased him and after it had gone a long distance overtook him and brought him back. When it was coming through a place where the trees were thick, a tiger (or panther) was lying asleep in it. When the big lizard got there with the man, the tiger awoke and jumped upon it. The lizard let the man go and jumped upon the panther in turn and they began to fight. While they were about it the man whom the big lizard had caught, who was still alive, acted as though he were dead. He lay still and watched the big lizard who had brought him fighting the other big creature. They fought until they hurt each other. The big lizard did not go back for the man. It went on without looking for him. The tiger was also hurt. It sat there dying. The man saw this, jumped up, and ran away. Of the people who had gone far away from their homes to hunt only one came back. He told his people how the big lizard had killed all of the others.

This is how it is told.

16. The Hunter and the Tie-snake (26)

A man went hunting one summer. He killed a deer and carried it along on his back. On the way he got very hot and coming to a pond he went in swimming. While he was sitting in the water he felt something against his hip and looking down he saw something blue lying there. He tried to get out of the water but the creature held him tight and he could do nothing. It began to drag him in and he seized a thick bush, but in vain. It kept on dragging him. It was carrying him toward a big pond. But when he was very near it his body caught against a big drift of logs and the creature left him and went into the water, while the man ran off.

17. The Man Who Became a Snake (35)

Two men out hunting came to a creek and in a hollow log lying in the water found two fish which one of the men took out. When he had done so they say the other said, "They may not be fish." But the first would not leave them. He took them along and when they camped he boiled the fish. When he was about to eat them the other told him not to, but he would not listen. He ate. "Eat one with me," he said to his companion, but he would not do so. After he had eaten they went to bed, one lying on one side of the fire and the other on the other side, but during the night he who had eaten the fish awoke groaning. "Throw a light over me," he said, "to see what is the matter with me," and, when his companion threw light on him and looked, he saw that his legs had grown together. This went on until he turned entirely into a snake.

While this was going on the transformed man said, "Do not be afraid of me. Follow the course I take and, when I stop at a certain place, go home." By the next day that man had turned entirely into a snake and at daybreak, as he had foretold, he started off and the other followed. Finally he saw him enter a pond. Then he started home, and when he got there he told the man's mother that her son had turned into a snake. "He told me to say to you, 'If she wants to see me she must go there and call me by name.' "

When he said this to his mother, she said, "Show me the place," and she started off with him. When they got to the creek, he said to her, "Here is where the man who became a snake went in." So his mother went down to the creek. She walked to the edge of the water and sat down. When she called his name there was a commotion in the water and he came out. He laid his head on her knees, but he could not talk. Then his mother cried. After remaining there a while the man who had turned into a snake returned into the water and his mother went home.

This is the way it is told.

18. The Water People (41)

A boy carrying his bow and arrows was walking about near the water, when two women standing close to the shore said, "Follow us." Then he leaned his bow up against a tree and followed them, and presently those women said, "We are going down into the water. Go down in with us." So saying, they started on, and just as they had said, they presently went down into the water, that boy with them. When all got in, the bottom was as if there were no water there, and before they had gone far they came to where there were some old water people. Those old men said, "There is a chair. Sit down." The chair they thus indicated to him was a very big water turtle. "They spoke to me," the youth related "and I sat down and they said 'Do you want to lie down? There is a bed. You must lie down. The tree-tyer [i. e., tie-snake] there is the bed,' they said to me. Presently they said, 'You can go hunting if you want to.' 'I cannot go hunting because I have no gun.' But the old men said, 'Go about hunting, and when you fall down somewhere come back.' After they had said this to me I set out, and while I was walking around, there was a rumbling noise and I fell down. I lay there for a while, and then came to my senses and returned to them. When I got back the old men said, 'What did you kill?' 'I killed nothing' I answered, 'but I fell down and was unconscious. After I had lain there for a while I came back, but I did not kill anything.' 'Let us go and look at the place where you fell,' said those old men. Immediately we started, and when we got there, a very big thing of some sort was lying there dead. 'It is just as we said,' said they, and they brought it back. Then they ate. After I had been there for a while those old men said, 'If you want to go, you may,' and I said, 'I will go.' 'You take him back,' they said to someone, and just as I thought, 'They are going to take me along' I lost consciousness. Next I came to my senses standing close to the water, exactly where I had been when they took me off. 'My bow is standing up against a tree,' I thought, and when I got to the place, there it was just as I had thought, and I took it and started off. When I got to the place where my people lived, they were there. Then they said, 'The one who has been lost for such a long time is back.' The old men compounded medicine for me and after a while I got well," said the boy.

They used to tell it so.

19. A Rip Van Winkle Story (42)

(EUROPEAN STORY)

A person who was traveling about heard someone crying. When he got to the place from which the noise came he saw a number of snakes—a number of rattlesnakes—come together, and one snake said to him, "We are gathered together to consider the fact that human beings are killing us. We are considering what to do. And we have picked out the chief's daughter. The girl sits upstairs and we have chosen one person (snake) to wait at the bottom of the stairs. When that girl comes down he will strike her and she will cry out. When she runs back, do you run to the place, pick up the person that struck her and throw him into a thicket. After you have done that go wherever you choose but do not come back here."

The man started off and waited about, not forgetting what they had told him. While he waited near the chief's house, the snake waited at the bottom of the stairs as had been arranged and when the chief's daughter came down it struck her and the girl cried out. When she ran back that man went to the place, found the snake running along, and seized it. He ran with it to a thicket and threw it in, and when the people looked for it they could not find it. When they stopped hunting for it that man continued in the same place. After a time he thought of the place where he had seen the snakes long before. "I wonder what has become of them," he thought, and he started out to look. When he got there he saw the reptiles there as formerly and a snake said to him, "You have come back, although we told you not to." When the snake said that, that man discovered that he was walking about as a very old man.

This is the way it has been told.

20. The Wolves and the Dogs

The Wolves used to go about with the Dogs, but men made the Dogs catch the young Wolves and kill them. Therefore the Wolves became angry and a great number held a consultation. They said, "Our children are often killed. Let us gather the Dogs together and kill them." All agreed, so they started off and came howling about the house where the Dogs lived. At the noise the Dogs howled back. Then the Wolves howled in return and the Dogs all assembled. While they were talking to each other the Wolves said to them, "We are going to have a big chicken dinner at noon. All of you come and eat with us." The Dogs answered, "All right." Then the Wolves went back and dug a hole in the ground, and they waited until the date fixed upon, which was the fourth day.

When this day arrived the Dogs prepared to go. A very old Dog wanted to go with them but they said to him, "You know you would not be able to travel around, so stay at home." But he answered, "I can eat too." While this Dog was still at the house the others all started off. Still the old Dog followed them. When they saw him coming they said to one another, "That old man ought to have stayed at home but he is coming."

When they got to the place a great number of Wolves were there waiting for them, and when all were together, they said, "Go into that big hole in the ground and sit down there." When the Dogs got in, the Wolves said to them, "Are you all here?" "An old one is coming," they answered, and they waited for him. When the old male arrived they said, "You go in there too." So the old one went inside, and then one of four Wolves sitting round the door to the hole in the ground stood up and said, "We have been looking for this chance to get you. You have killed all of our beautiful children, and now we are going to kill all of you." One old Wolf talked in this manner and lay down. Another stood up and said the same thing. All spoke likewise. Then the Dogs cried and howled. But the old Dog to whom they had said, "You are fit for nothing and must remain in the house," the one that would not remain but went on, stood up and said, "I am the one who destroyed the children you said you lost and I am getting pretty old." He took out a Wolf's tail he had in his possession and said, "Here lies your tail, so kill me first of all." He shook the wolf tail at them and when the old Wolves saw it all jumped up and ran away. The Dogs, not waiting for one another, jumped over the wall of the hole, got out, and ran off. After they had disappeared the old Dog walked around and went out. When he got home the Dogs were already there and he said, "You couldn't help yourselves, but yet you said to me, 'Remain in the house; you are not able to travel around,' so you went along, but I set out and I saved all of you. From this time on rely upon the old people when you go about. If one older than the rest advises you, trust him. Take this advice. All of you remember to do this. Before long I shall be dead, but do not forget the advice I am giving you. Think, 'An old man who used to be with us saved our lives.' " He advised them in this manner and not long afterwards died.

21. THE DEER KILLS HIMSELF AGAINST A TREE (51, 72)

Opossum climbed a persimmon tree, shook it, and ate the fruit. While he was doing so a Fawn came up and said, "What are you eating?" "It is an apple," he answered. The Fawn said, "Give me one so that I can try it." When the Opossum gave him one, the Fawn tried it and found it good. Then the Fawn said to Opossum, "How do you get it down to eat it?" "Put a stick in your nose, run against the apple tree, and when you strike it they will fall off and you can eat," he said. "If that is so, I will do it and knock some down to eat," the Fawn replied. He stuck a stick into his nose, ran back, struck against the persimmon tree and killed himself. Then Opossum skinned him, and when he was about to cook the meat, Wolf found him. He said to Opossum, "Make a good fire and cook it. If you do not do that I will kill you." Opossum was crying. While he was gathering a little dry wood with which to start his fire some Quails wandering about said, "Friend, why are you going about crying?" "I killed a little Fawn, and while I was roasting it, Wolf came and took it away from me, and so I am going about crying," said Opossum to the Quails. "If that is so," said the Quails, "go back to the meat and stir your fire and we will help you."

Opossum returned and fixed up his fire for the meat. While he was doing so a multitude of Quails came flying near. They made a rumbling noise. In a little while it grew into a thundering sound and so very loud that Wolf got scared. "What is that noise," he said to Opossum. "People are coming and I am going to run off at once," Opossum said to Wolf. Wolf jumped up and ran off, whereupon the Quails made more of the rumbling noise. Wolf disappeared and Opossum's meat was saved, and Opossum said to the Quails, "You have helped me very much. Wolf had cheated me and was going to eat up all of my food, but you helped me. Now I am going to eat Fawn meat." He asked them to eat with him but the Quails said, "You must eat it yourself. We were just helping you." So the Quails went away and Opossum devoured all of the meat.

This is how it is told.

22. TERRAPIN RACES (57)

Wolf met Terrapin and boasted that he could outrun him. Terrapin said, "I am fast," and Wolf said, "I am fast, too."

Then Terrapin said to Wolf, "Let us run a race." After they had set a day, Terrapin went away and looked for some other terrapin. They had agreed to race across four hills and so Terrapin set one terrapin on each of the hills, but he sat on the last himself. When the time had come, and Wolf had arrived, Terrapin said, "When I whoop I am going to start." Presently he whooped and immediately Wolf ran as fast as he could go until he got up on top of one of the hills. When he came there he saw a terrapin climb the next and sit down upon it. He ran on again and when he got to the top of that hill, he saw a terrapin climb up on the third hill and sit down. Wolf thought he was beaten so he left and went away. On a later day, when Terrapin and Wolf met, Terrapin said, "You said you did not believe me but I beat you."

It is told that way.

23. Heron and Humming Bird (50)

Heron and Humming Bird agreed to race. They said to each other, "We will race for four days, and whichever first on the fourth day reaches and sits down by a big dead tree standing on the bank of the river shall own all the fish in the water." When the time for the race came, Heron started off, while Humming Bird went along or stopped as he chose. While he was going about tasting the flowers Heron overtook him and went on past, while Humming Bird when he got ready went on and overtook Heron. He passed him and when he got a considerable distance ahead tasted the flowers again. While he was flitting about, Heron kept on, reached him, and went past, but while he was going along Humming Bird overtook and passed him once more. When night came he stopped and slept. Humming Bird sat there asleep, but Heron traveled all night. He went on past and when day came Humming Bird chased him and again overtook him. They went on and the night of the fourth day Humming Bird also slept. He sat where he was until morning and then started on, but when he got to where the dead tree stood, Heron had reached it first and was sitting on it. When Humming Bird got there Heron said to him, "We agreed that whoever got to the dead tree first should own all of the water. Now all of the water is mine." Because Heron said to Humming Bird, "You must not drink water but only taste of the flowers when you travel about," Humming Bird has since merely tasted of the flowers.

This is how it has always been told.

24. The Theft of Fire (67)

Rabbit ran away with the fire and scattered it. At that time people were forbidden to build a fire except in the busk ground. It was customary to build a fire just to have a dance.

Rabbit knew when there was to be a dance at the busk ground and thought, "I will run away with some fire." He considered the matter and decided how he would do it. He had his head rubbed with pine tar so as to make his hair stand up. Then he set out. When he arrived at the busk ground a great number of people were gathered there. While Rabbit was sitting about and the people were dancing, they said that he must lead and he agreed. "Now, lead," they said, and he got up and danced ahead of them around the place where the fire was. As he went many people followed him and Rabbit started the song. He was dancing along, the rest following him. While they were dancing very hard Rabbit ran round near the fire and bent his head as if he were going to take hold of it. They said, "When he is leading Rabbit always acts that way." He kept on acting that way and circled about as he did so. Presently he poked his head into the fire and ran off with his head ablaze, while the people shouted, "Hulloa, catch him or throw him down."

They shouted at Rabbit as he ran away, and they chased him, but he disappeared. Then they made it rain and on the fourth day said the rain must have put the fire out. So it stopped and the sun shone and the weather was fine. But Rabbit had built a fire in a hollow tree and stayed there while it rained, and when the sun shone he came out and set out fires. Rain came on again and put the fires all out but he again built a fire inside of a hollow tree. When the sun shone he would set out fires and then rains would come and put them out, but they could not stop them entirely. People took fire and ran off with it. Rains kept on putting the fires out at intervals but when they stopped all the people distributed it again, and when the rain stopped fire was established there for good. This is the way it is told. Therefore, they say that Rabbit distributed the fire to all people.

25. The Theft of Fire (67)

(SECOND VERSION)

Rabbit was traveling about during a festal season. On those days fire was taboo until they built a fire in the ceremonial grounds, but Rabbit wanted to run away with some. He put pine tar on his head and went to the dance. While he was standing about they said to him, "Act as leader!" So he acted as leader and ran round and round the fire as if he were going into fits. As he did so the pine tar blazed up. He ran off with it and the people ran after him, endeavoring to catch him, but in vain. He ran until finally he entered a hollow tree. He made a big fire inside. Meanwhile they caused a big rain outside but were unable to put the fire out. When it stopped raining he brought it out and set fire to the grass. When they caused it to rain upon it again he kept some fire inside of the tree and when the rain stopped he resumed setting fire outside. He scattered the fire everywhere.

It has been told.

26. The Tasks of Rabbit (54, 59)

Rabbit asked food of an old man. Then the old man said to him, "Kill an alligator and bring it to me and when I see it I will enumerate to you all of the various kinds of food that you may eat." Rabbit started along thinking over what he should say to the Alligator in order to kill him. He got close to a river and thought, "I might tell him this." He went into the water and spoke aloud to any Alligator that was in the water, "Are you here, old person?" "Yes, I am here," the Alligator answered. "Why have you come here?" asked the Alligator, and Rabbit said, "Because they told me to bring you to fashion a wooden spoon." "All right, I will fashion it," the Alligator answered, and he came out. Now Rabbit started on ahead, and when he got some distance away Rabbit thought of a way to kill him. He picked up a stick and beat the Alligator repeatedly, but the latter ran back to the water and, with Rabbit still beating him, jumped into the stream and swam away. Rabbit stopped. He did not know how he was to make him believe again. Then he thought, "I might tell him this." He turned himself into a gray squirrel. There was a tree that hung over the water and bent down toward it, and the Rabbit thus turned into a gray squirrel, sat on the top of that tree and made a chattering noise which the Alligator heard as he lay in the water. "I am getting tired of your noise," said the Alligator finally. "Well," Rabbit answered, "the old man told Rabbit to bring you to chop out a wooden spoon for him. He went and has not returned, so he said to me, 'Go and see what is the matter.' That is why I am here." "One was around talking like that," said the Alligator, "and beat me a lot, and in spite of what you are saying you might do the same thing." "Rabbit is always a fool, they say. He came over and treated you so because he is just a fool. He came over because the old man wants to employ you to chop out a wooden spoon, but he treated you abominably. But come out and chop it for me and I will take it back." He came out and followed him. Both set out. When they got near the place where he had beaten him before the Alligator said, "Right here Rabbit beat me." After he had told him, they reached the place, and, while they were going along a little beyond it, the Alligator said, "If Rabbit had known where to hit me in order to kill me he could have done so. He did not know and so I am alive." "Where does one have to hit you to kill you?" the Gray Squirrel asked the Alligator. "My hip joint is the place on which to hit me. Then when I stop and raise my head, all that is necessary is to hit me on the back of my head. One must do that in order to kill me, but Rabbit did not know it. He hit me in another place and did not kill me."

Now while they were going on Rabbit again picked up a stick he found, turned and ran back to the Alligator and hit him on the hip joint. This stopped him and when the Alligator threw his head up he hit him upon the back of it and killed him. Then he cut off his tail, impaled it on the stick and took it to the old man.

But the old man said to him, "Pick up a sackful of ants and bring them back." So Rabbit took a sack and started off. He arrived at the Ants' home and said to them, "Many people were saying that the Ants can not fill this sack, but I said it could be filled, and so I have come here to prove it." When Rabbit told the Ants this they said, "There are many of us here. We can fill that sack." He opened the sack and all of the Ants went in, and then he closed it.

When he brought it back the old man said, "Kill a rattlesnake and bring it to me." He started off again and came to a place where he had noticed a rattlesnake was living. He sharpened a short stick at one end and carried it along. Then Rabbit said to the Rattlesnake, "People were saying, you are of about the length of this stick. 'No, he is a long fellow,' I said to them, and, when they would not believe me, I said, 'Well then, I will go and measure him,' and so I am here." The Snake answered, "I am not a small fellow." He stretched out, and while he lay there Rabbit began measuring him from the end of his tail toward the head. But when he got as far as the back of his head with the sharp stick, he stuck it through into the ground and killed him. He took him up and came back with him.

When he brought the body of the Rattlesnake to the old man the latter said, "I do not know what else to ask of you. Come to me." So Rabbit went up to the old man and the latter pulled his ears up and down. He stretched his long ears straight up. He slapped one cheek and made it flat. He did the same thing to both, so that both cheeks became flat.

This is how it is told.

27. Tie-snake and Rabbit (70)

Rabbit said to Tie-snake, "I am a strong man. I think I am stronger than you." When Rabbit said that to Tie-snake, Tie-snake said in his turn, "I also am strong. You Rabbit can not beat me in a contest of strength.' Rabbit said, "Well then, let us set a day on which to test our strength, to see which is the stronger." Tie-snake answered, "All right."

Rabbit started off, came to a place near by where another Tie-snake lived and said, "I am a strong man." Rabbit said that to the other Tie-snake. "I also am strong," said the Tie-snake. "Well then," said Rabbit again, "We must set a day on which to contest to see which is stronger." "All right," said the Tie-snake. So Rabbit agreed upon the same day as that on which he was to meet the other snake. "We will contest on the fourth day," he said.

So Rabbit started off and at the time appointed he got a long grapevine and carried it to the place where the first Tie-snake lived. "Catch the end of this," he said, "and I will stay in the bend of the creek holding the other." He went off and came to the other snake. "Seize this grapevine and stay at that end," said Rabbit to the other Tie-snake. When he was going to leave each snake he said, "When I whoop, I am ready; then pull with all your might." Then he went to a place between the Tie-snakes, sat down and whooped.

One Tie-snake pulled and tried to drag him away, but the other Tie-snake did not want to be dragged off and pulled against the first Tie-snake with all his might. Rabbit whooped and said, "You can't drag me away." He acted as though he were pulling at the other end. He made the Tie-snakes pull against each other. When Rabbit said, "It is enough," the Tie-snakes stopped. Then Rabbit went to one of the Tie-snakes and said, "Am I not strong?" "You are very strong," the Tie-snake answered. Afterwards Rabbit went to the other and said to him, "I said 'I am strong' but you did not believe me at first. Now you know." And the Tie-snake said to Rabbit, "I didn't know you were strong, but now I have found it out."

Rabbit went off and not long afterwards the Tie-snakes met. When they talked together one of them said, "Rabbit and I tried our strength against each other." And the other said, "He also contested with me." "Well then, Rabbit lied to us and made us contest against each other," they said. They were angry with Rabbit and forbade him to drink the water. They said to each other, "If Rabbit does not drink water he will die," and indeed after they had forbidden him the water Rabbit was nearly dying of thirst. While going about he met a Fawn. "My friend," he said to it, "lend me your coat. I have heard that they will not allow me to drink water." So the Fawn loaned him his coat and Rabbit got into it and started off. He went down to the creek wearing the Fawn's coat. Unrecognized, he got to the water and said to one of the Tie-snakes, "I hear that water is forbidden and I am perishing of thirst."

The Tie-snake did not know this was Rabbit; he thought it was a fawn, so he said, "We mean Rabbit. We have forbidden water to him, but you are allowed to have it. Drink all you want." Then Rabbit drank and went on his way. Afterwards the Tie-snakes found out that it was Rabbit and said, "We can't do anything with him. Let him drink the water." So they permitted him to do it.

This is how they tell it.

28. RABBIT RIDES WOLF (61)

Wolf was courting some girls and they were promised to him. While he was away Rabbit found it out and went to the place where those girls lived. He said to them, "Are you going to be the wives of Wolf, who is my horse?" Then they said to Rabbit, "Perhaps what you say is true. Ride him down here so that we can see and we will believe you."

Then Rabbit went off, met Wolf, and said to him, "Let me ride you to see those girls and when we get near I will get off and we will visit them and then come back." Rabbit made spurs out of thistles and mounted. They went along and when they got near the place he began to spur Wolf. Wolf could do nothing and ran with Rabbit to the place where those girls lived. When he got there, Rabbit tied him up and said, "I told you I could do it. I told you that Wolf is my horse and here he stands. Look!" The girls said, "He has gotten here with him just as he said he would." Then they took Rabbit for their husband.

After that Wolf was angry with Rabbit and if he saw a rabbit about he caught and ate it and has continued to do so ever since.

29. RABBIT AND WOLF (61, 62)

Rabbit was disturbing a garden when they caught and tied him to a tree intending to pour boiling water over him. While he was sitting there waiting for the sentence to be executed, Wolf, in passing by, found him. Rabbit said, "My friend, they told me to devour a big hog and I said I would not do it, so they tied me up, and therefore I am sitting here." When Rabbit told Wolf that Wolf said, "Well then, I will eat that up." "All right, set me free," Rabbit answered. So he set him free and Rabbit tied up Wolf. Rabbit started off and Wolf sat there until those who were going to pour boiling water on him seized him and dipped the boiling water out. When they began to pour it on he ran about but they poured it on him while he was running around the tree and scalded him.

When they set him free he started off and went along until he came to Rabbit sitting on a log. When Rabbit began laughing at him, Wolf wanted to kill him. He pursued Rabbit relentlessly until he entered a hollow tree. Then Wolf selected Owl to watch him and went for an ax. While he sat there Buzzard came and Owl told Buzzard to watch. Then he went off and Buzzard watched. While he was sitting there Rabbit said, "Buzzard, leap up and look at me." He leaped up and looked into the hole. But Rabbit had tobacco in his mouth which he spit into Buzzard's eyes so that he could not see, and while he was reeling around trying to get rid of it Rabbit ran away. After he ran away Wolf came back and said, "Is he there?"

When he asked this, Buzzard answered, "I guess he is there. He spit into my eyes." Wolf chopped away at the tree, but when he came to the hole he found he had been chopping for something that was gone. He stopped and went off.

That is the way they tell it.

30. Rabbit and Wildcat (71)

Rabbit was traveling along. He lied to Wildcat about a big tree standing close to the road which Rabbit had grasped, saying, "If this tree falls on the road it will interfere with travel. The people said it must be braced up, and so I have been standing here holding it. As there is no one here, help me so that we can brace it." "All right," answered Wildcat, and Rabbit said, "Stand here and hold it while I hunt for something with which we can brace it." Rabbit started off and did not return, so Wildcat after having stood there a long time became angry and left it.

Going along, Wildcat inquired the whereabouts of Rabbit. Wildcat was very angry and if he saw Rabbit he thought he would kill him, so he hunted along after him. While he was on the way, and before he discovered Rabbit, Rabbit saw him and when Wildcat came up acted as if he were making a raft. Wildcat said, "What are you making?" and Rabbit answered, "I am making a raft. I am making it in readiness for a great flood, which they say is going to come. Help me make it and if the flood comes we can stay on it." "All right," said Wildcat. He helped him, and after a time they finished the raft and carried it toward the creek. "If we find it is all right, you can sit on it," said Rabbit as they carried it along. When they got to the creek, he said to Wildcat, "You sit on it and I will push it off so that we can see how it floats on the water." So Wildcat sat on the raft and Rabbit pushed it off. He ran deep into the water, and saw it start away. Then Rabbit went off, while the raft floated on and finally stopped in a bend of the river.

When Wildcat got off Rabbit had again disappeared and Wildcat was angry with him. He thought, "If I see Rabbit this time I will kill him." As he was going along looking for him Rabbit found a single pecan and cracked it. While he was sitting with it Wildcat came and found him. Wildcat said, "What are you doing?" and he answered, "I am eating pecans. Having cracked the pecan he gave it to Wildcat, who ate it. When he found out how good it was, Wildcat said to Rabbit, "Where did you find it?" and Rabbit answered, "Si testiculos tuos percutias, pecana habebis." Postquam Lepus Lynci hoc dixit, hic testiculos suos percutiebat atque moriebatur, et quum Lynx mortuus humi jaceret Lepus abibat.

31. Rabbit and Wildcat

Rabbit found Wildcat lying down almost dead with starvation and said to him, "My friend, why are you lying here in this condition?" Wildcat answered, "I am lying here dying because I am starving." Then Rabbit said, "If that is so there are bison drinking water in a near-by creek. You can catch a yearling bison when he is drinking water and eat him." And he added, "A big tree stands on the bank of the creek bending toward it. Therefore, climb it and sit there, and when the bison come down to drink you can jump on a yearling bison and seize it and you can eat it there."

Just as he told him to do, Wildcat climbed the tree bending toward the creek and sat down, and he saw the bison come down to drink water. Rabbit sat near looking on. Then Wildcat saw many bison go down. Rabbit sat at some distance and Wildcat waited in the tree. Presently he jumped down on one of the animals and landed on its neck, but the bison threw his head up and hurled Wildcat into the deepest water in the center of the stream where it was whirling around. Wildcat tried to swim but the current was very strong and held him for a considerable time. But at last he got out and sat down. Rabbit watched him, almost dying of laughter, and then went on his way.

This is the way it is told.

32. Rabbit and Wildcat (64)

Wildcat and Rabbit were traveling about together. Wildcat said, "My friend, I am very hungry." When Wildcat said that to Rabbit, he answered, "If that is so, wait here for me and I will go and bring some turkeys which I saw walking about. When I whoop you may know that I am coming back with them. Then you pretend to be dead. Lie down and I will bring them. Then I will sing to them and when they step on you in dancing, catch one of them."

He started off and found the turkeys. Rabbit said, "Wildcat, who used to eat you, I saw lying dead. Let us go to the place and I will sing so that you can dance on him and enjoy yourselves." When he said that they answered, "If that is so, all right." All went along together and when they got there Wildcat acted as if he were dead. While he lay there Rabbit sang for them (in Creek), "Catch the red-headed one. Catch the big one." The turkeys said, "Heh, that doesn't sound good." "Well, that is the song for this kind of dance." When he said that Wildcat jumped up. The turkeys scattered, he caught one and the rest disappeared; Rabbit also ran away and disappeared.

33. The Tar Baby (63)

Rabbit devoured some vegetables growing in a garden and the people were angry with him. They watched for him but did not see him. They considered how they could catch him. "We might do this," they thought. So they made a doll out of pine tar and set it up between the rows of peas.

While the doll was standing there Rabbit came and saw what he thought was a little black man. He said to it, "Get out of my way at once. If you do not I will kill you." The little black man stood still, not moving a particle. Rabbit wanted him to move. He went closer, but that little black man wouldn't move. "If you do not move I will know why, " said Rabbit, but the doll stood motionless. Then Rabbit came closer. He came very close but it did not move. "I will hit you unless you move at once," he said, and when it did not move Rabbit hit it, but one of his hands got stuck. "Let go of me," he said to the little black man, "I have still another hand." When he hit it with the other hand that also stuck. "I have still my head," he said. He poked him with that and his head stuck. "I still have my feet," he said. So he kicked it with one foot and his foot stuck. "I have another foot," he said. He kicked it with his other foot and that also stuck. He could do nothing more. He was stuck to the doll.

Then Rabbit talked to the doll. "You are holding me, although I was only talking to you in jest. Let me go and hereafter we will be friends." So Rabbit spoke to it, but it was not a person. It did not talk to him and so Rabbit stayed there. Next day the man who had charge of the garden came, caught Rabbit and beat him to death.

This is how it is told.

34. The Tar Baby (63)

(SECOND VERSION)

One man was master of the water. Whoever wanted water would pay that man, but Rabbit stole some and drank. After a time the man who was master of the water found out that someone had been stealing it. He thought of a way to find out who it was. He set up a doll made of tar where the person would pass.

Now when Rabbit got to the place he saw a black person standing near the water. Rabbit said to him, "Get out of my way at once. I am going along that way as I have been in the habit of doing." The doll did not move. Therefore, Rabbit said, "I will hit you." When it did not move Rabbit came up close and said, "If I hit a person he always dies." He hit it and his hand stuck. "If I hit a person with one of my hands he always dies." he said. He hit it with his other hand and that also stuck. "If I hit a person with my head he also dies," he said. He hit it with his head and that stuck. "My feet are not stuck," he said. So he kicked it and his feet stuck. The Rabbit was stuck to the doll.

Next day the man who was master of the water discovered him. He said to him, "You are the one who has been stealing and drinking the water," but Rabbit answered, "I have not stolen any water from you, but was just passing along the road. The little black man stood there and I said to him, 'Move out of my way.' He would not move out of my way so I hit him and he got hold of me and I have sat here until day." The man said, "Was it not you who stole the water from me?" and Rabbit said, "I have never stolen any water from you." "If that is so, I will let you go, but you must look out for me. If you find out who has been stealing the water, you must tell me," he said. Rabbit said, "All right." So the man let him go, and he ran off and disappeared.

This is how it is told.

35. The Bungling Host (58)

Bear and Rabbit were traveling about together. They had become friends. Bear said to Rabbit, "Come and visit me. That red house way off yonder is my home." He went off. At the appointed time Rabbit set out and came to where Bear lived. Bear's home was a hollow tree. At the bottom of the tree was a hole. There was where he lived. When Rabbit came Bear said, "Sit down." So Rabbit sat down and both talked for a while.

Bear went around back of his house while Rabbit sat watching him. He went out of sight. When he came back to where Rabbit was sitting he had a lot of good lard. He put the lard into some beans which were cooking and when the beans were done he set them out for Rabbit, who ate all he could.

Now when Rabbit was preparing to go home he said, "Come and visit me, too. I live way over yonder where you see that white house. That is my home." Bear said, "All right." By a white house Rabbit meant white grass.

On the appointed day Bear started to visit Rabbit and reached his place. His house was made of dry grass. When Bear got there Rabbit said, "Sit down." So Bear sat down and they talked. Then Rabbit stood up and went round back of his house. Bear saw him and thought, "He may hurt himself." While Bear was sitting there he heard Rabbit cry out "dowik." He started out and when he reached Rabbit found he had cut his belly and sat with a little blue [fat] hanging out of it. "Oh, I alone can do that. You have hurt yourself," he said. He took Rabbit and laid him down in his house.

Then Bear went out to look for a doctor. Finding Buzzard, he said to him, "My friend, Rabbit has hurt himself badly. I am looking for a man able to treat him." "I make medicine," said Buzzard. So Bear led him back to the place where Rabbit was lying. When Buzzard saw him he said, "Make some hominy and place it near by and I will treat him." The hominy was prepared. "Now shut up the house and make a hole in the roof and I can treat him," he said. So the house was shut up and a hole was made in the roof. Then Buzzard sat in the room where Rabbit lay eating hominy. Presently Rabbit said "dowik." "What are you doing to him?" they called out. "He is afraid of the medicine," said Buzzard. As he sat there with Rabbit he struck at him, killed him, and ate him. He ate him all up and flew out through the roof. Then he said to the people, "He is lying there waiting for you," and he went away. Bear entered the house and found only Rabbit's bones lying there.

When Bear saw this he was very angry. Just then an orphan with a bow who was traveling around came to the place and Bear said to him, "We asked Buzzard to doctor Rabbit but he devoured him and has flown away. Shoot at him and see if you can hit him." The orphan shot at him and brought him down. Bear beat him and killed him, and hung him up. He lighted a fire under him and smoked him, and Buzzard hung there many days. He came to look yellowish, it is said. Therefore, because the little boy shot him and they hung him in the smoke, he is yellow.

This is how they tell it.

36. Rabbit is Sent with Medicine

A man and his wife were living together in a certain place and the man fell sick. His wife nursed him by herself. Then she thought she would have medicine made for him and went to get a doctor. She took a can along into which to put the medicine. While she was on the way she met Rabbit coming toward her, and Rabbit said, "Go back home and I will take the can and have the medicine prepared, and bring it to you."

So Rabbit took the can and started on. He reached the doctor's with it, the doctor prepared medicine, and Rabbit started back. But when he had gotten half way he was dying for want of sleep. He attempted to drag himself along but gave it up, and hung the medicine on a fallen tree, thinking, "I shall die for lack of sleep." When he hung it up, however, he really hung it upon a recumbent elk which he had thought was a fallen tree, and the elk jumped up and ran off. Rabbit said, "I am sending the medicine by you." Then he stopped shouting after him.

Then Rabbit went on and lay down, using a fallen tree for a pillow, and he went to sleep. This was not a tree but a person. A white man was what he used for a pillow. While Rabbit still lay there asleep that white man got up and went away.

When Rabbit awoke he did not go to the man who was sick abed, but while he was walking along he met the woman and said, "I sent the medicine to you. I sent it by an old man." "You are only lying," said the woman. She gave Rabbit a scolding.

This is the way they relate it.

37. Man and Rabbit (71)

Rabbit ate some vegetables in a garden but the owner did not know it was he. The master of the garden thought, "I will watch and find out who it is." So he sat watching in the field and saw Rabbit follow along the rows eating peas. The master of the field saw him going about eating. He was very angry with Rabbit and thought, "I will kill him." He sat watching him eat, and when day came saw him start off. Then he ran quickly, circled around, and came back toward him.

When Rabbit saw the man coming he kneeled down beside a big tree. He was bracing himself against it. Then the man came up and said, "I am going to kill you, Rabbit, for you have been eating out of my garden." Rabbit answered, "You can kill me but you will die also. This tree standing here braces up the earth and is going to fall down. If it falls they say the earth, the sky, and everything will be wiped out and disappear. I am standing here bracing it. I said, 'Go and get some other people to help us brace it.' So several started off and I am standing here holding the tree. Therefore, if you kill me, the earth and the sky together, and all things will pass away."

The man looked up at the tree and the sky appeared to him low as if it were going to fall. He looked closely. The tree appeared to touch the sky. The tree looked as if it were still lower and about to fall. When he saw that the man ran away. Then Rabbit let go of the trunk and ran off also.

This is how they tell it.

38. Man and Rabbit

A man wanted a certain woman who lived on the other side of a river. He looked across at her for a long time, but did not have the courage to speak to her. By and by Rabbit while traveling about met that person. The man said to Rabbit, "I want to get a woman living over there but I do not have the courage to speak to her," and Rabbit answered, "If that is so, I will speak to her for you." "All right," answered the man.

They both started off and when they got near the house Rabbit said to the man, "You sit here, and I will start ahead and speak to that woman for you. If I am successful I will return and tell you and rem habere cum ea tibi licebit. He started off, reached the house, and entered. The woman was sitting inside and when Rabbit came she said, "Sit down." He sat down and the woman also sat down. Both sat talking.

The man who was waiting to learn about the woman sat for some time in the same place. Then he ran over and stood at the corner of the house listening. Rabbit was talking to that woman and he was talking for himself. The woman said, "I am not willing," but Rabbit would not stop. "Anyhow I want you to accept me," he begged. When it got pretty late the woman said, "Well, I shall simply have to take you," so Rabbit concumbebat cum ea. The man saw it, went back in anger, and sat down at the place where he had been before.

When Rabbit came back he said to the man, "I talked for you as hard as I could but that woman would not agree. I could do nothing with her and so I came back." "That is just talk," the man answered. "You did not speak to the woman for me. You spoke to her for yourself. You returned postquam concubueras cum ea." The man acted as though he were going to kill Rabbit, so Rabbit ran off and disappeared.

This is the way it is told.

39. Rabbit and the Old Man[1]

A man had two daughters whom Rabbit wanted. At that time the old man's many hogs were disappearing and he did not know what caused it. Then Rabbit shouted from a place near the house and the old man started out. When he got there Rabbit sat holding a hog's tail; and Rabbit said, "You have been saying 'My hogs are disappearing.' I found them going under the ground, seized this one by the tail, and sat here with it while I called you." "Well, I will hold it while you go and bring a grubbing hoe and shovel," he said to Rabbit. So Rabbit went to the house, and when he got there he said to the old man's two daughters whom he wanted, "I have come because your father told me rem habere cum ambabus and come back." When he told the girls this, they said, "You might lie." When they said this to Rabbit, he called out to that old man, "Did you say both?" Then he answered back, "Yes, I said both," and Rabbit said, "You hear what he says," so they agreed and rem habebat cum ambabus.

After he had gone off, that old man waited, holding the hog tail. After he had sat there for a while he gave a hard pull and pulled it out, because it was only fastened to the ground. He threw it away and came back. When he got to the house Rabbit had left and when he asked for him, they said, "He is gone. He said you told him rem habere cum ambabus, and we said, 'You may be lying.'

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[1] Stith Thompson, European Tales among the North American Indians, pp. 419–426, Story XIX G.

He called out to you if you meant both and you answered, 'Yes.' So rem habebat cum ambabus and went off." When they told the old man that he was very angry. "I did not mean that. I told him to get the grubbing hoe and shovel, and he came for them, and I thought he meant those when I called back to him, 'I said both.' But when he did not come while I was waiting for him I pulled hard and pulled out the hog tail, which was just stuck to the ground, and I threw it away and came back. If I see Rabbit I will knock him down and throw him away," the old man said, he was so angry.

That is how it is told.

40. A War Story[1]

It is said that there was once a woman belonging to the Tcikote clan who dwelt at some distance from her town. At that time the Hitchiti were at war with the Yamasee, they say. The woman had two children living with her.

One night the Yamasee came to her house, surrounded it, and at daybreak made an attack upon it. That woman had a gun with her which she seized, and she shot at them. They would run away, and, when they came on again, she would shoot again. She put the older boy outdoors and made him run away, saying to him, "Run and tell the people at the town." While she continued to shoot, she took the second boy, who was very small, on her arm and ran off with him. As they continued to pursue her, she laid the boy beside a log when she jumped over it. But they came up, discovered the child, killed him and returned with his scalp.

Upon this the woman reached the town and told what had happened. While she was running away she shot one of the Yamasee and killed him, dragged him back and laid him close to the door, after which she ran off. Now the Hitchiti started out, took off the man's scalp, and returned with it. When they reached their square ground, since the woman had killed a man and they could not make her a tȧsikaya (first grade warrior), they made her son a tȧsikaya. She thought, "While I was fighting I was whooping," but she was only crying.

This is how the story goes.

41. Walnut-Cracker

Walnut-cracker lived at a certain place. He liked walnuts, so he gathered a great number of walnuts and made a pile of them. He also had things with which to crack them. He ate walnuts all day. That was the way he lived, and when he died they buried him at the place where the walnuts were.

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[1] Recorded by Dr. A. S. Gatschet from Judge George W. Stidham.

Some time afterwards a man out hunting passed near that place and found a great number of walnuts there. He cracked and ate one and, finding it good, came back during the night and got some more walnuts there. He leaned his gun up against a tree, sat down, and cracked walnuts.

While he was sitting there a man came out of a house close by and heard some one at the place where Walnut-cracker had lived. He listened and heard the cracking plainly. Looking closely in that direction he saw a man sitting there looking like the man who had died and been buried. Then he went back into the house and said, "That man who always cracked walnuts and died and whom we buried sits at the same place cracking walnuts." All went out and looked toward the place, and sure enough there was some one sitting there. Then they crept toward him.

A lame man who thought a lot of that former Walnut-cracker, and after he had died had been talking a great deal about him, said, "Take me along on your back. I want to see him." One man took him on his back and all started.

When they got near, they thought it was a ghost. They stopped in fear, but the lame man whispered, "Take me a little farther so that I can see him." His companion took him farther on and stopped. The Walnut-cracker did not see them. He only kept on cracking walnuts. Then the lame man said again, "Take me a little farther again so that I can see him." He was taken still closer, and when they got very close the man who was cracking walnuts looked back and seeing so many people standing about jumped up quickly, leaped toward the place where his gun stood, seized it, and ran off. When the people saw him moving about they also ran. The man who had the cripple on his back threw him off and ran with them.

The man who was crippled jumped up and ran. That man had nothing the matter with him any longer. He outran the others and reached his house and could walk ever after. Therefore, if a person has a sudden fright, sickness may disappear.

This is the way they tell it.

42. The Unfaithful Wife (73)

A man and his wife were living together in a certain place. Then the woman began going with another man, but her husband became suspicious. He investigated and found the place where they met. On his return he said to his wife, "I am going a great distance away, so stay at home until I come back." Then he set out. But he had lied to her, and watched around the place where they had been meeting. He climbed up into a tree that stood near by.

While he was sitting there he saw the woman coming. He remained where he was until he saw the man come to meet her. Both reached the place and sat under that tree. They talked together, but presently the woman looked up and saw her husband sitting in the tree. She said nothing but jumped up and ran away, and the man who had been talking with her did not know what caused her to run off. As he sat there he examined the place, but did not see anything which could have disturbed her. He did not know what was the matter. "Something must have stuck into her," he thought. He looked about the place thoroughly and felt of it, but there was nothing anywhere about. "She did this and then ran," he said. So he leaned back and he too saw her husband sitting in that tree. He saw that that was the reason why she ran away, and he did the same thing himself.

This is how it is told.

STORIES 43–45

One of these stories is almost identical with No. 42; the others are modern tales of trifling value.

ALABAMA STORIES

1. Origin of the Indians

Many Indians once lived far down in the earth where they had been made out of the clay. Half of them decided to come up and began the ascent. As it was dark where they were they procured pine torches and fastened them on their horses. They camped four times on the journey and then came out at noon into the bright sunshine. They were very glad to get out and find a good place on the firm ground in which to camp.

2. Origin of the Alabama Indians

Formerly the ocean was not as large as it is to-day, and at that time the Alabama Indians, who lived upon the other side, came westward across it in canoes. When they had gotten about halfway over they came upon an island where they rested and fished. Then they resumed their journey and presently reached this land.

At first they lived upon acorns, and they also roasted and ate cane sprouts. Later they made bows and arrows with which to kill deer, and having nothing with which to cut up the meat they used sharp rocks. They also had to learn how to kindle a fire. To accomplish this they used as a drill the stem of a weed called hassalaʻpo ("plant-with-which-to-make-fire") which is like sassafras and the wood of a tree called båksa (bass) for a base stick.

Traveling inland, they established their village near a river and lived there for a long time. Presently they came in contact with the Choctaw and warred against them, almost destroying one Choctaw town, so that the Choctaw became disheartened and wanted to make peace. For this purpose they selected a poor man, promising that, if he were successful, they would give him the two daughters of a certain prominent woman. They gave him a white deerskin shirt and white deerskin leggings and moccasins, put a string of white beads about his neck and a rattle in his hand.

Thus provided, the man crossed to the first Alabama village shaking his rattle and singing as he went. When the Alabama heard him they came out, took hold of him, and accompanied him back. On coming near the town they raised him on their backs and entered the place in this manner, singing continually. They set him down and he talked to them for a long time, laying down one string of white beads as he did so. Then he set out for another village, accompanied as before. On the way one of them seized a gun and shot under him. Another ran toward him and discharged a gun near his ear. At the next village he made another long talk and laid out a second string of white beads. He did the same at the third village. Then he returned to his people and they gave him the girls as they had promised, but soon afterwards he lay down and died.

One summer a man said he wanted to go west and several wished to accompany him, but a berdache ("half-man") tried to stop them. "Why are you going?" he said. "I am going in order to kill and eat turkey, deer, and other game animals; after that I will return." "There are plenty of turkey and deer here," said the berdache, but the other persisted in his plan and after they had disputed for some time the berdache said, "You are a man but you want to run away. I will not run. I will not run, although my grandfather used to say that the English, Ålâta, and French are all hard fighters. When they come, I will take a knife, lie down under the bed, and keep striking at them until they kill me."[1]

Nevertheless the man and his friends started off. They came to a river, made canoes, and proceeded along it a great distance until they finally reached a Choctaw settlement. They stopped for a while, thinking that these people were friends, but presently they observed that they were making arrows, so they became frightened and reentered their canoes.

Following the river, they came upon many bear swimming across and some wanted to kill them, but others said, "Don't shoot," and they kept on. Presently they heard the sound of firearms behind and said to one another, "People are following us." Not long afterwards they came upon a creek emptying into the river, its mouth almost obscured by canes, and they shoved their canoes into it and waited. After a while they heard the Choctaw canoes pass on up, so they remained where they were all that night. When it was nearly day they heard the sound of returning paddles and after they had died away they continued their journey.

After they had gone on for some time the Alabama came to the house of a white man. He exchanged corn for venison and told them that the route by the river which they had intended to take was very long, so he tied oxen to their canoes and dragged them across a narrow place.

Then they paddled along for some time and reached a trading house belonging to a white blacksmith. They procured from him old knives and axes in exchange for venison. Some Choctaw lived there who said to them, "There is no war here. There is peace. We are friends of the Alabama." Afterwards, however, some of both tribes got drunk on whisky obtained at the store and wanted to fight. But the Alabama who had remained sober took their friends down to the canoes, put them in, and started along.

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[1] From "I will not run" to the end is given in the Koasati language, because the Koasati were somewhat looked down upon.

As they pushed off the Choctaw stood near the shore and shot at them until they got out into the middle of the river. Later they went back to the store and found that the Choctaw were all gone, so they had the blacksmith make knives for them and sharpen their old axes.

The white people came from the other side of the ocean long after the Alabama had crossed and tried to buy land from them. They would get the Indians drunk, and when they had become sober they would find bags of money hung to their necks in payment for land. It was after they had sold their lands in this way that they came westward.

After leaving the blacksmith the Alabama came to Bayou Boeuf. Later they moved to Opelousas, La., and still later to Tyler County, Tex. Afterwards they settled Peach-tree village (tákosa′wa ō′la). There were many Alabama at that time and they separated into a number of villages. One was north of North Woodville and was called i′łåne ispatåla′ka ("Cane island") and afterwards simply patåla′ka, because some canes (i′łåne) were found near the creek. They were living in these towns when the Mexican War broke out.

When the Mexicans were here the white men came and built a town, putting up stores. After a while they heard that the Mexicans and whites were coming to fight with each other, and the people all ran off. They left their stores and went away. While they were moving on without stopping, it rained and the white girls walked along with their dresses half soaked. Some were weeping. Continuing on in this way they passed through Peach-tree village. Some of them were perishing with hunger and asked the Indians for food. Then they gave them milk, but instead of drinking it they gave it to the children.

Just after the whites had left, the Mexicans came to this town, and their soldiers opened the stores which they had abandoned and used the goods. By and by they wanted to cross a big river there and threw bales of cotton into the water and crossed upon them. When they got over they found that the Indians had a camp on this side. They did not like them and wanted to kill them. But instead of killing them they drove them back and made them stay on the other side of the river. The Indians walked while two Mexicans rode on each horse.

After that the white people came to fight. Some of them went round the town and broke down a bridge over a bad creek, so that when the Mexicans arrived they could not cross and all were killed.

Their general (Capitani) Santa Anna, escaped alone on his horse. He fell down in a swampy place but got up and ran on and lay down in a thicket. While he lay there two deer whistled, and the whites came up and captured him. Then they demanded his land of him, and he left the people, got into a boat, and went away.

Another party of whites reached that town and the Mexicans all ran off. Some Mexicans who were drunk remained walking about holding each other up, and the whites threw them down and stabbed them. When the Mexicans ran off they had just been cooking and left earthen pots full of peas mixed with red peppers on the fire. When the white men saw the Indians there they recognized them and had them recross the river. "Hang up something white and stay by it," they said, "lest those coming after us make trouble." So they hung up a white cloth and remained by it.

3. The Flood (2)

When this world was almost lost in the waters a frog predicted it. One man seized the frog and threw it into the fire, but another said, "Don't do that." He took it, cared for it, and healed it, and it said to him, "The land will almost disappear in the waters. Make a raft and put a thick layer of grass underneath so that the beavers can not cut holes through the wood." So he cut long dry sticks of wood and tied them together and put a quantity of grass underneath.

When other people saw this they said, "Why did you make it?" He answered, "A flood is going to cover the whole country." "Nothing like that can happen," they said. Some persons stayed about laughing at him. After some time he finished his raft and the flood came. When it arrived fish came with it and some of the people killed them and said, "We are having a good time." The man and his family got upon the raft along with the frog.

When the water rose the raft went up also, and some of the people said, "We want to get on," but no one got on. When it rose higher all of the other people were drowned. Then those on the raft floated up with it. The flying things flew up to the sky and took hold of it, with their tails half in the water. The ends of their tails got wet. The red-headed woodpecker was flat against the sky and said, "My tail is half in the water."

(According to the Koasati version a lizard fell into the fire. One man took pity on it and pulled it out. Then the lizard said, "I am not going to die before the flood comes." The man cared for it until it got well. The rest of the story is much the same.)

4. The Swinging Grapevines (21)

People dwelt for a long time on one side of a body of water. They saw that across from them was some good land and wanted to go there but did not know how to reach it. Then Above-sitter hung two forks of a grapevine (from the sky). They got into these and swung until they got to the other side. When all were hanging in these and swung and were about halfway one fork broke off and fell into the water. The other fork reached the land on the other side. Those who fell into the water turned into fish. And when the ones in the water sang and danced those outside danced. When the fishes danced in the water human beings loved to watch them. Coming there continually, they listened to them sing and learned the song. They learned the fish dance and the fish songs in that way.

Then the people who had lived there moved and established a village on a hill where they tried to farm. When it was night they went off to dance. Two orphan boys living there went to hunt deer by means of fire. They started out and, while they were traveling around, saw something which looked like a bear sitting near the water, and they shot at it repeatedly. When they saw its feet, they found it had flippers with which to swim, and they were afraid and went back. When they came to the people who had been dancing and told them they did not believe them.

Next day they went to work, and while they were there sent a girl for some water. She set out with a gourd but jumped into the ocean. Then her mother ran out. She kept on running, jumped into the water, seized her daughter and pulled her back a little, but something seemed to hold her on both sides and she disappeared under the surface. When they fastened canes end to end and extended them down into the water to the girl she grasped them and they pulled her out.

5. Fire (12)

Bears formerly owned the Fire and they always took it about with them. One time they set it on the ground and went on farther eating acorns. The Fire nearly went out and called aloud. It was almost extinguished. "Feed me," it said. Then some human beings saw it. They got a stick toward the north and laid it down upon it. They got another stick toward the west and laid it down upon it. They got a stick at the south and laid it down there. They got another at the east and laid it down and the Fire blazed up. When the bears came to get their Fire, it said, "I don't know you any more." They did not get it back and so it belongs to human beings.

6. Another Fire Story

Once a Fire was almost burned out and was making the hissing sound then usually heard. When a man asked it what it wanted, the Fire said, "Something to eat." "What do you want to eat?" "I want to eat wood." So the man picked up some dead wood and piled a quantity of it on the Fire. The Fire grew bigger and bigger, and the man kept piling on more and more wood, until the Fire cried to the man to hold all of the animals back so that they would not be burned.

7. THE RESCUE OF THE SUN (67)

An old woman put the sun into an earthen pot and kept it there. Rabbit wanted it and stayed at her house dancing. Rabbit said to the people assembled, "Sing for me so that I can dance." "We don't know how to sing for you," they answered. "Sing 'Rabbit, Rabbit, Rabbit,'" he said. So they sang "Rabbit, Rabbit, Rabbit," and he danced. While he was dancing, he said, "Move it toward me," and they moved it toward him. Again he said, "Move it toward me. I am dancing like a crazy person." After they had moved it toward him farther, he seized the sun. They chased him as he ran away but he kept on with it. On the way he struck the pot repeatedly against the bushes but it did not break, so he again took it and ran on. Then he struck it against a hornbeam tree and broke it in pieces.

Then all creatures assembled and counselled, and all the flying things gathered together. They wanted to set it up in the sky. The flying things tried to move it but it did not move. The Tciktcikano (a bird like a wren) tried to move it and it rose a short distance but fell back again. He said, "If another should help me I could carry it up," so Buzzard and Tciktcikano helped each other. Grasping it on each side they flew up with it. They carried it up and placed it in the sky, and when they came back the people said to Buzzard, "You shall eat animals that have died." They said to Tciktcikano, "You shall wash in cold water every morning and so you will never be sick."

8. HOW WATER WAS LOST AND RECOVERED (13)

There is a game called łåkålu′nka (the moccasin game) which is played with four square pieces of deer hide placed upon a big bearskin laid down hair side up. The players having formed two sides, a man on one side takes a bullet, moves it about in his hands and after pretending to put it under various pieces of deer hide finally deposits it under one of them when he thinks the fact will escape observation. One of the opponents then guesses under which skin it has been placed, and if he is successful his party takes the bullet; if he fails he guesses again, and if he fails two or three times another of his party tries his skill.

One time a man who was very fond of this game and who had a very considerable family was so unfortunate as to lose all of his possessions, down to his very clothes. Finally he wagered the water of the world and lost that, upon which all of the streams, ponds, and other reservoirs of water dried up and everyone was dying of thirst. All were seeking water but did not know how they could get it.

By and by a Bicici′hka (a small speckled woodpecker with a red head) discovered a cane as big as a tree, lighted upon it, and began pecking. But before he had made much of a hole he heard a noise inside which frightened him and he flew away. He found some one and said to him, "Something is making a noise inside of a cane." The person answered, "It is water," so he went back to the place and pecked a hole all the way through, when the water gushed out and all of the creeks were overflowed. All the creatures drank and were very happy.

9. THUNDER (45)

A certain woman had four sons and one daughter. One rainy day the daughter went after wood and came upon a track made by lightning. Presently she met a man who seized her and carried her home to his house. Her mother and her brothers began hunting for her but they did not know where she had gone. One day her oldest brother started out after her and reached the house where she lived, but he did not come back. The same thing happened to the second and the third. Then the youngest started, and while he was going along a big star came out of the water which he put inside of his clothes. By and by he reached the house where his sister lived and remained for four days. When they invited him to sit down he saw that the chair on which they wished to place him was an alligator. They asked him to sit down on another chair, but he saw that this was a turtle. Next Thunder, who had carried off his sister, sent him after water. As he approached the spring, however, he saw that there were two snakes by it, one on each side. He took his bow and arrows and shot both of them. Then he got some water and came back. Next morning Thunder went out early to hunt, and when he was gone the youth took his sister and carried her off, though she did not want to go. As he approached a small creek he heard Thunder coming after him and when he reached the bank Thunder overtook him and was going to kill him. The youth, however, took the star out from under his clothes and dropped it upon the ground, when it ran at Thunder and after a struggle beat him and drove him back. The youth then took his sister back to their mother, who was very glad to see her.

10. THE MONSTER DEER (46)

When as yet there were no other deer in the world a fawn was made and kept in a certain place and Wildcat was set to watch it. They said to him, "Let it grow a little bigger." Then he killed it, and they restored it to life. Next they set the Wolf to watch it. After a time he killed it. They restored it to life and they set the Panther to watch it. They said to him, "Let it grow until it is almost a big buck." He killed it. Then they restored it to life again. Next Bird-that-sits-on-deer (itco patcokole—cowbird?) watched. While he was doing so it became big. He sat on the horn and ate ticks, and every now and then he would fly away and come back.

After that the wind blew from the north, the bird flew away to seek shelter in the moss, and while he was asleep the deer disappeared. Next morning he did not know where the deer had gone and hunted for it in vain. He said to the people, "It is gone."

The people wanted to find out where it was, so they assembled all of the prophets (sobaile). They made a yard and kindled a fire in the center. For the same purpose they collected all sorts of medicines. One prophet sat down but could not learn anything. Another one sat down to find out but in vain. Still another sat down and could not discover anything. Last of all they asked Flying Squirrel, who began by saying repeatedly, "I do not know anything." He flew up toward the east and remained poised. He remained for a while and then came back to the ground. He flew up to the west, remained for some time, and came down. He flew to the north, remained for some time, and came down. He flew to the south, remained for a while, and came down. Then he said, "It is standing on a palmetto (talâ) island in a small lake far off in that direction" [i. e., toward the south].

Then they wanted to summon it. For that purpose they gathered medicines and mixed them. They made a fire and their prophet stayed by it all night, and when it was almost day they heard it approaching, trumpeting. It shook the earth like a railroad train. Then the men got their bows and arrows and stood ready to shoot it, with ghosts just behind them, Panthers in the third row, Wolves in the fourth, and Wildcats last. When the Deer got close, the Wildcats became scared and did not stand. They trembled. "We want very much to defecate," they said, and ran away.

When the Deer arrived the men tried to shoot it but did not succeed; the ghosts hit it; the Panthers jumped upon it and threw it down. With the help of the Wolves they killed it. Then the Wildcats came running back and bit it in the throat, until a man told them to let it alone. "Now it is dead," he said. They stopped, and sat down licking their feet. Then the men procured sticks and tore the deer to pieces, whereupon each hair that flew out turned into a deer and ran off into the woods.

Then all of the people started off and camped in another place. They went hunting and when they came together again the people had killed a deer. The Panthers also killed one. The Wildcats, however, killed and brought back a yellow mouse. Again all went out hunting and came back, each with a deer, except that the Wildcats brought a rabbit. The next time they went out all came together again with deer except the Wildcats, who killed and brought in a turkey gobbler. The fourth time they went hunting all came together with deer but the Wildcats, who had killed and brought in a fawn.

11. The Deer Taboos (47)

A man out hunting saw some Deer and wanted to shoot them, but they said, "Do not shoot us. Come here." So he went to them and they took him along. They took him to their home, which was inside of the top of a hill. Quantities of deer horns cut off and made into crowns lay about there. He was fascinated by them and they put one on his head and he went out with it. He wandered about eating acorns, and while he was doing so the Indians killed him. After they had killed him they skinned him and took his hide. He got back to the hill without his skin and they spread another one over him. They put another set of horns upon his head and he went out and started away. He wandered around eating acorns, and while he was doing so they killed him again. When they skinned him it seemed to him as if they were tickling him, so that he almost laughed. Then he went back again without his skin and got home. They put another set of horns, this time of a young deer, upon him and spread a hide all over him and he started off. He went out and as he was walking about they killed him as before. When he came back they spread another hide over him and put the horns of a young deer upon his head. They said, "You can run fast with this kind." He traveled about with these and at daybreak they sent him back to his own people. He got home.

When he was about to start away, one of them said to him, "Human beings do not kill me [permanently]. It is only the panther which wrestles with me and kills me." He also said, "Bullets kill me. When I am dead eat my flesh freely. Indians that can pass through trees (i. e., wizards) can kill me. Indian wizards who pass through and seem to walk about on the other side of a mountain can kill me."

12. Bead-spitter (7, 10)

A man who spit out beads lived in a certain place, and two women set out to visit him because they wanted beads. By and by they came within sight of a pond. A Night Owl was there picking up leaves in the water in order to find a sabia he had lost. Then they said to him, "Where is Bead-spitter's house?" And he answered, "On this little trail." They went on and reached a house which was really that of Owl. After they had been there for some time Owl started off while his sister kept watch of them. He went to Bead-spitter's house to dance. Then the two women followed to look at him. When Owl, who was dancing with animal entrails tied around his neck, saw them coming, he pretended that something had gotten into his eye and was paining him, and he stopped dancing. He threw the entrails on the ground. Then he ran away. But the women stayed at that house, the house of Bead-spitter.

After that Owl started from home and arrived during the night at the house of Bead-spitter. He took a sharp deer horn, placed the point against Bead-spitter's ear, and struck it. He drove it deep into Bead-spitter's ear, and it killed him. Then the women wept. He was a chief and when day came the people told Owl the news. Owl and all of his family came to look. They came wailing.

After that the people said, "Let us see who will be the first to kill a white deer. The first to kill one shall have these two women." Owl wanted them and he went away and killed a white dog, but the girls' brother killed a white deer. Next they said, "The first to kill a white turkey shall have these two girls." So several of them got into a canoe and started for the other side of the ocean where the white turkeys lived. By and by they reached the other side and landed. Then the girls' brother killed a white turkey. But the others had said, "When you hear a shot, come back quickly to the canoe," so, when they heard the shot, they came back to the canoe on the run, got into it, and started back. Before the man who had killed the turkey got there they were far out, but, when he came, he shot at the canoe and broke it. Some of the people were drowned, but Owl, holding on to pieces of the canoe, drifted on and got ashore. The youth remained, meanwhile, on the other side of the ocean. He traveled along close to the shore, but Big Man-eater, who wanted to kill him, followed his trail. His dogs were tigers (panthers). The boy climbed up into a tree and the panthers could not find him. They hunted about everywhere in vain. Finally Big Man-eater became angry and killed and ate them. Then he threw their bones into a riddle and sifted them. He whistled, all came back to life, and he sent them after the young man again.

The youth had started off aimlessly. Traveling on, looking about him, he saw two girls bathing in the river. They took him home and married him, but their mother wanted to kill him. When they lay down on the bed a snake lay under it watching all night. When the old woman approached intending to kill him it hissed. The next night a white crane watched. It stayed in the same place and was awake when she approached. The third night the crane watched again.

The fourth night a big earthen pot kept guard. About midnight the old woman got up, seized a stick, and struck it. She broke the pot in pieces.

Next day the youth went out with his bow and arrows. He shot forty parrakeets,[1] roasted them, tied them together, and took them with him. He went to the shore of the ocean with them and began calling out. He called to the different creatures in the ocean to come to him. The alligator came out of the water first, but he said, "You are not the one I want." Next the long snake came out and he said, "It isn't you." The third time he called there came up a snake with long horns (tcinto såktco, "snake crawfish"), and the youth climbed upon it and sat on its back. He took his roasted birds with him. Then he started to recross the ocean. He would throw a piece of roasted meat in front and the snake would go forward toward the ocean, seize it, and eat it. After it had finished it, it would begin to sink under the water, but he would throw another piece of meat in front of it and it would go on. After his meat was used up, he would shoot an arrow on ahead, and the snake, thinking it was more meat, would start after that. Then the youth picked up his arrow and shot again, and the snake started on again. The fourth time the snake brought him to the bank and, picking up his arrow, the boy jumped ashore.

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[1] The identity of these birds is somewhat uncertain.

As the young man climbed the bank the sand kept caving in and carrying him down again, but he persevered and got out. He started on and reached his home. When he arrived he saw his grandmother sitting on the floor, and he said to her repeatedly, "I am come," but she answered, "Some crow is always telling me lies." She seized a scratching stick and beat about her in the endeavor to hit him. When she did not believe him, he drew his bowstring across her eyes and they were both opened. "Where are my sisters?" he said to her, and she answered, "They are the wives of Owl, but they do not like him."

Then he took his arrows and started on. When he got to the place the two women were pounding corn, while Owl sat near making an ax handle. Then the youth went around to the trail on which they went to get water. While he stood there his sisters came for water and he concealed himself. After they had passed he stuck an arrow up in the trail and concealed himself once more. Now, when they came back, one of the girls said, "This looks like our brother's arrow," but the other answered, "He whom you mention has long been dead." But presently he stood out and made a noise and they saw him. When they saw him they were very glad. He said to them, "Get water and fill up the pot and put it on the fire. When the water boils and Owl is looking, say, 'Look! Look!' Throw his children into it and run away." After they had spent some time getting water, they filled the pot full, made a fire, and brought the water to a boil. Then they took the children, said, "Look! Look!" threw them into it, and ran off. Owl said, "I will beat you to death," and ran after them, but in mid-course he saw the brother of his wives standing before him. He tried to say, "I don't want to hurt them," but the youth shot and killed him. Then he took his two sisters and they went home together to their grandmother.

13. BIG MAN-EATER AND THE PERSIMMON TREE (11)

Six brothers lived together. While five of them were out hunting the last one remained at home as cook. He spent his time digging wild potatoes close to the water and washing them. He took one white wild potato and was trying to wash it when it fell into the water and disappeared. He hunted about in the water for it for a while and pulled out a baby tied to a baby board. He brought it to camp and laid it down. When the others came back he said, "I have a little something to show you." Bringing something out, he took out a baby on a baby board.

They kept the child, which was a girl, and when she grew up and they were gone hunting she stayed there and cooked. At that time a Sharp-buttocks came in a canoe, landed, and brought fish. He said (in Choctaw), "Very good niece of the six men, roast it for me." "How shall I roast it?" "Stick your finger into it, put it close to the fire and it will be done." "How shall I set it down for you?" she said. "Stoop over and lie down," he answered. And when she stooped over and lay down, he ate it up on her back and it killed her, and he went off in his canoe. Afterwards she returned to life.

The next time her brothers went hunting the Sharp-buttocks brought fish and said, "Roast it for me," and she roasted it for him with the same result as before.

"Next time say to him, 'You roast it for me'" her brothers said to her, and they stayed near by. When he came, he said, "Roast this for me," but she answered, "You roast it for me." They remained a little while, saying to each other, "You roast it for me," when the brothers all exclaimed, "Roast it for me," and came in. Sharp-buttocks said, "How shall I roast it?" "Stick it on your buttocks," they said, and he stuck it on his buttocks. After he had stooped down for a little while, it was cooked. "How shall I set it out for you to eat?" he said. ["Stoop over and lie down," they said.] He stooped over and lay down, they ate off of his back, and killed him. Then they took him back, put him into the canoe, pushed it off, and it started away. It went on, turning about as it went, and presently remained circling about in one spot. One of the brothers went to discover why this was so and did not come back. Another went and did not return. The next went and did not return. The fourth went and did not return. Another went and did not return.

Then the last one started off. Going on for a while he came to where a persimmon tree stood, climbed up into it and ate some of the fruit. The stem of this tree was smooth on one side as if someone had climbed it frequently. While he was standing there, a female Big Man-eater came underneath carrying a basket in which was a club (atási). She looked up and saw him. She said, "Get down and let us wrestle, he he he he." So the man came down and when he got to the ground the Big Man-eater laid the basket with the club to one side and stood ready. When he got down they wrestled and after a while the Big Man-eater threw him down. But he got up and they wrestled again. After they had done this for a while she threw him down again. He stood up again and when in wrestling around they got close to the basket, the man threw the Big Man-eater down, seized the club, killed her, and cut her head off.[1] But when Big Man-eater said "Come together," it reunited with the body. When he cut it off again, she said, "Come together," and it reunited. It kept on reuniting every time, but the fourth time he cut the head off it remained that way.

When she was dead the man cut her in pieces and threw the parts away. He took out her heart and hit a tree with it. "Stick there and become tree fungus (båkta)," he said. The intestines he took and threw into the bushes and they hung on a tree. "Keep on hanging as båłkapitca (a long blue or black vine found in the bottoms)," he said. Her nose he cut off and carried along, and he took the club and carried that also, going in the direction from which the Big Man-eater had come.

Presently he heard some girls pounding corn with a pestle and reached the place. When he sat down with them they saw the club and said, "This looks like our grandmother's club." "No," he answered, "God sent it to me." They saw her nose and said, "This looks like our grandmother's nose." "No," he answered, "It is a pipe which God sent me." "The club is to tickle people," he said, and he tried to tickle them. "If you all lie down in a straight line, I will tickle you," he said. All lay down, whereupon he stood over them holding the club and cut all of their throats.

Then he asked a boy who was there, "Do you eat human beings who are brought here?" "Yes," he said. "Where do you throw their bones?" he asked. "We throw them over there under that tree," he answered. "Go and point out the place." So he guided him and he went there. He reached the place and said "Here it is," and there were many human bones piled under that tree. Then the youth shot an arrow up and when it came down said, "Look out! It will stick into you."[2] "Ofhaha," said the dead man, and awoke and sat down. He shot above the next in the same manner and when the arrow descended he awoke and sat down. It went on that way until all came to life.

Then he took them and guided them on. "Do not turn to look behind you," he said. He went on, but after they had gone along for a while one looked back and turned into a wildcat. It said "Wā′ō, wā′ō," and disappeared. The others went on for a while, when another turned and looked back. He turned into a crow, crying, "a′ a′ a′" and flew out of sight. After they had gone on for a while longer another one turned and looked back. He turned into a chicken hawk which cried "bīåⁿk, bīåⁿk, bīåⁿk" and flew out of sight. Two others disappeared in the same way until only the first one returned to his place.

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[1] According to another version the cannibal woman struck at him with her war club before he reached the ground but he dodged to the other side of the trunk and her club stuck fast in it. Afterwards he killed her by means of a stick.

[2] According to another version he first fitted the bones together.

14. The Obstacle Flight (9)

When Big Man-eater and his wife were living on the other side of the ocean Big Man-eater got into his canoe and came across. At the same time a young girl who was living with her three brothers was sent after water. She set out, and when she reached the water Big Man-eater was there in his canoe and he had with him some pretty little puppies which she liked. "Come here and look at them," he said, and she started to go. But when she got into the canoe and was looking at the puppies he put out to sea with her. He brought her to his wife on the other side of the ocean.

Next day Big Man-eater went hunting and hunted about all day but came home without having killed anything. He said to the girl, "Cut off a piece of your body and roast it for me," but instead his wife cut off a piece of her flesh and gave it to the girl, who roasted it and gave it to him and he ate. Next day he went hunting again. He hunted all day, but came back without having killed anything. He said to the girl, "Cut off a piece of your body and roast it for me," and, as before, his wife cut off a piece of her flesh and gave it to her; she roasted it and gave it to him and he ate.

Next day, when Big Man-eater went hunting again, his wife said to the girl, "If you stay here, he will devour you. He has caused me grief by eating me nearly up. Run away. Run along upon this good trail and return and then run along upon this other good trail and return." After she had defecated close to the house she ran along upon every trail and returned. The woman had given her four ripe huckleberries, four blackberries, [and four pieces of cane]. She also gave her some mud. "Run along upon this old trail," she said. "When he has nearly come up to you, throw down a huckleberry and go on," she said. "The next time he has almost caught you do the same thing. The next time throw down a blackberry and go on. After that throw down the mud and go on," she said to her.

Big Man-eater came back before it was late and called out "Woman!" "Hā," said the excrement lying there. The next time he called "Woman!" it said "Hā" again. Next time he went to look and found only the excrement. He did not know which way she had gone. He asked his wife repeatedly, but she said, "I can not see at all. She is somewhere about."

Then Big Man-eater said, "She has run away from me." He hunted for his chunk stone and, not finding it, asked his wife, "Where did you put that thing?" "I can't see at all," she answered. Then he hunted for it all over the inside of the house. By and by he found it down under the bed.

Then he took it and placed it in one of the good trails. It ran off out of sight and he followed it. It stopped and he said, "Why do you stop here?" Then he took it and set it down in another trail. It ran on and was gone. He started after it. After a while it stopped again and when he got there he said, "Did I tell you to stop here?" He took it, placed it in another trail, and it ran on. When it stopped and he came up to it, he said, "Why do you stop here?" He took it, carried it back, and put it down in an old trail, when it ran off and disappeared.

Following it, he went on, went on, went on, and after a while came to where there were lots of ripe huckleberries which he stopped to eat. He stayed there for some time and then said, "I will come back here and eat again." He started ahead once more. After he had gone on for a time longer he came to a place where cane grew thick. The chunk stone stopped. Then he took it, walked on, and reached the other side of the canebrake. He put it down and it ran on. He followed it until it came to a boggy place where it stopped. Then he took it and walked on slowly until he got through.[1] He put it down and it ran off out of sight, and he followed it.

When he had nearly overtaken the woman, she called to her people, "Elder brothers, elder brothers, I am nearly caught." They heard her, and, taking their bows and arrows, went to meet her.[2] When Big Man-eater and the roller had nearly come up with her they shot at him repeatedly with their arrows, but he did not die because they did not know how to kill him. Then a red bird came flying and perched upon a tree near by, saying, "Tåkho'lho tåkhol'ho, if you hit him in the ankle and head, he will fall down." So they got sticks, one got a cooking paddle, and all hit him and knocked him down so that he died along with the chunk stone. The girl went into the house.

After that they wanted to burn Big Man-eater's body. They gathered sticks, and kept piling them on it. The next day they continued putting more on. It burned slowly until nothing was left but ashes. Then they took a sifter and put the bones into it. When they sifted, some fell through. What did not fall through they tossed up into the air, saying, "You will be blackbirds," and many blackbirds flew away. They picked up more ashes and threw them up, saying, "You will be bees," whereupon the ashes turned into bees which flew away.

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[1] In the complete version of the story four huckleberries, four blackberries, and four pieces of cane were evidently thrown down in succession. The pieces of cane were a fourth gift of the old woman, and that is why cane is mentioned here, though not noted in my original story when the gifts were enumerated. Four, however, satisfies the story requirements of the Alabama.

[2] No attempt is made to explain how the woman could return from the other side of the ocean by land.

15. The Obstacle Flight (9)

(SECOND VERSION)

Big Man-eater had a wife but stole another woman and carried her to the place where his wife lived. Next day he started off. After he had traveled about hunting for a while he came back without having killed anything. Then he said to his wife, "Cut off a piece of your body and roast it for me." She roasted a small piece of her body and gave it to him, and he ate. That went on every day. Big Man-eater came back every time and just the same thing happened over again.

Then the woman who had been carried away was afraid that her body would be eaten up and she ran off. She started for the home of her three brothers. Big Man-eater came back and called for her but she was gone. Then he set out in pursuit of her on the trail just like a dog.

Before she started the first wife broke off four huckleberries and gave them to her [along with some canes]. And when Big Man-eater followed her and had almost caught her she threw the huckleberries down on the ground and Big Man-eater stopped behind the bushes and ate them. When he came on again and got close she dropped canes on the ground, and canes grew up high and thick and it became boggy. Big Man-eater started in slowly, and meanwhile the woman got to where her brothers lived and they took her in. Her brothers shut her in the house. When Big Man-eater came along to the house they shot him. Some of them struck him from behind on the ankle with a stick and knocked him down. They shot at him and killed him. Then the men hunted up wood, piled it upon him, and burned him up. It took a long time, but his body was finally consumed. Then the men picked up the ashes and threw them up into the air. When they threw up the ashes they turned into bees and flew away. When they threw them up again in the same manner blackbirds flew away. The next time crows flew away. Then hornets flew away, next wasps, then yellow jackets. It kept on so until all sorts of winged insects, including mosquitoes and flies, had been created.

16. Lodge Boy and Thrown-away (3)

A man lived with an only son and another boy, a poor orphan who had come to him. While he was living with them he went hunting, traveled about, but brought back only the hide and liver, which they roasted and ate. When he went out again and killed a deer, as before, he brought back only the hide and liver.

"If some one calls to you, don't go over there," he said. When he was gone an old woman came and said, "Hunt lice for me." They brought her across, hunted about, and picked up and threw away lice as big as popcorn. Then their father came. When he arrived they told him and he said, "I told you not to do that."

When he went off again some one shouted from the other side of the creek and they went across in a canoe, took him in and brought him back. When they reached the shore the man said, "Carry me up on your backs." They did not like this but they took him up on their backs and set out with him. When they got home, he said, "I am the one who sticks to people," and he stuck to them. After they had rolled upon the ground in a vain effort to detach him they poured hot water on him and he came off.

When their father got home they told him and he said, "That is what I told you not to do." He reviled them.

Every time their father went hunting he brought back only the liver for them to eat and they said, "I wonder why it is that he always does so." So the next time he went off they started after him. Following his track, they saw him come to a deer fence, go inside, and kill and skin one of the deer. He took the meat and carried it with him. Then he stood by a big pond and called out. A female bullfrog came out. He threw the meat to her and she took it into the water. Then the boys ran back and got home.

The next time he started off the boys took arrows and followed. When they got to the pond they called out. The bullfrog laughed and came out and they shot and killed it. Then they returned home. When their father went to feed the frog he found it dead and he went home. He cursed the boys roundly.

After that he went away to some other people, sat down and said to them, "Those children have killed a person. It is best that they be put to death," but the boys arrived in time to hear him. They went back, hunted for and collected all sorts of stinging insects, put them in a gourd, and laid it aside. Then they dug a hole in the ground.

After they had remained there for a time they saw many men coming. They met them, pretended to fight, and then ran back and got into the house. Breaking the gourd filled with stinging insects by dropping it on the ground, both of them got into the hole they had dug and covered themselves over. While they were there those people arrived and the stinging things all flew up and stung them until they had killed every one.

Then the boys came out and looked all about. Bodies were lying everywhere. The son said, "Where is my father?" They hunted about and finally saw where he lay. Then they sawed across his buttocks with a bowstring, when a crow came out, cawed, and went flying out of sight.

17. The Orphan (6)

An old woman was living with a poor orphan boy whose father and mother were dead. One time he went into a canebrake and saw something there. He came back and asked her about it. "That thing is a bear," she said. "People kill it." Later on he said to her, "What thing with a white and red tail is it which always walks around?" and she answered, "It is a deer. That thing is killed." "Another thing which has speckled wings walks around," he said, and she answered, "That creature is killed." He said, "Something white with spots walks about," and she answered, "That sort of thing is not killed; it is a chicken."

By and by he started off, found where the chickens lived, and drove them until he got them near the town. Then he came home and lay down, covering himself with his blanket. She said to him, "Why do you not drive in the chickens?" and he answered, "I have driven them in." "All right; kill some birds and bring them in," she said. "Get your bow and arrows, go out, and kill some redbirds and some jays." He killed them and brought them back, and she picked off each feather and made a headdress ornamented about with bird feathers. Then he put this on and she gave him a flute she had made for him and sent him away. "Put on your fine clothes and go close to the town blowing on your flute," she said, so he started on with them.

When he got close to the town, blowing upon that flute, all of the jays and redbirds cried out. While he was going along thus Rabbit met him carrying some twisted cords. "I am going to tie up terrapin," he said. "Let us dive into the water to hunt terrapin," he kept saying. "No indeed," the youth answered. But Rabbit kept teasing him until he consented. When they got to the water Rabbit said, "Let us take off our clothes." The youth refused repeatedly, but Rabbit overcame him with his importunities. So they took off their shirts and both dived into the water. The orphan hunted about everywhere in the water for terrapin; but Rabbit, as soon as he had dived, came out, took all of the clothes, and carried them off. The orphan stayed in the water until he had tied up a lot of terrapin and then he brought them out. He found that Rabbit had carried off all of the clothes, leaving just one old shirt. He put this on, took the terrapin, and went on.

On the way he climbed into a persimmon tree near by and stood there eating the fruit. Some of the persimmons he mashed between his hands and rubbed upon his shirt so that he became yellow all over. Then he got down, took the terrapin, and started on. By and by he came to the house of a certain woman with his terrapin and sat down near it; a young girl came to the door and saw him. She said to her mother, "A person is sitting down there," and her mother answered, "Talk to him. He may have come to see you." So she talked to him. Then he gave his terrapin to her, they cooked them and ate, and that night the youth and the girl were married.

The house was an old one, but when it became dark it seemed to fall, and when day came they awoke to find that it had become new. (Completed at end of second version.)

18. The Orphan (6, 62)

(second version)

A youth without father or mother was dressed up by those who had the care of him. He was a poor boy but he had on fine clothes. Then they sent him away. At some distance he got arrows and a bow, and after traveling on for some time met a girl. She told him she wanted him to shoot a dove sitting on a tree close by. He did so and gave it to her. "That is all right," he thought. He started on again and met another woman. She asked the same favor, and he gratified her also. Going on again he met Rabbit, who was wearing a deerhide, and they traveled in company. They came to a pond to hunt terrapin and when they got there Rabbit tied up his white deerhide around the youth's fine clothes. Then both prepared to dive under water. The youth dived first and hunted about for terrapin. Rabbit also dived, but came out quickly, and carried off the white deerhide and all of the clothing. Without much trouble the orphan got many terrapin, tied them up, and brought them out of the water. He came out carrying them tied up with a rope. Then he saw that Rabbit had run off with his shirt, leaving an old shirt for him. He put it on and set out.

By and by the youth came to where a persimmon tree stood, shook it, and picked up and ate a great deal of the fruit. Some of the fruit he mashed up in his hands and rubbed all over his shirt. Having done so, he took the terrapin and started on.

On the way he stopped at a certain house and remained standing outside. A young girl came out. Then she went back and said to her mother, "Look out here." Her mother did so and said, "Go and speak to him." So she went and said to him, "Come in." There was a bed all ready for him to lie down on but he did not want to lie down because his body was covered with persimmon juice. He moved the bed away and sat down on the other side on the floor. Then he said to the girl, "I have three or four terrapin outside." She went to the place and brought them back to her mother, and they cooked and ate them. All were very much pleased, and he married that girl.

At the end of four or five days the youth and his wife prepared to go to the water, to the creek. The young man said, "Comb your hair." After she had done so the two set out for the water. There he dived back and forth under water four or five times and came out, and they started back. Then he said to his wife, "Go and tell your relatives to go and look at the place in the creek where I dived." They did so and found quantities of fish all over the water. They brought baskets into which to put them. Then they cooked all the fish and ate them.

After this the young man said to his wife again, "Comb your hair."[1] The two went to the water, and when they had gotten there and she had washed her hair numbers of lice fell out which turned into fish. Then they went back to the house, and she said to the people, "Take your baskets and go to the water to see what is in it." They took their baskets, and when they got to the place they picked up numbers of fish, filled their baskets, put them on their backs, carried them home, and cooked and ate them.

Rabbit heard what he had done and tried to imitate him. He took his wife to the creek, dived back and forth, and told his wife to tell her relations to go to the water and look. But when they arrived they found nothing.

Afterwards the orphan went hunting and traveled along near the creek. He killed a deer and hung its body upon a tree. Presently he killed another, which he treated in the same manner, and he did this repeatedly. When he had gotten home he said, "Let your people follow around where I have been hunting." They took a horse and set out, and coming to where the first deer was hung up, they laid the carcass upon the horse. They loaded the other deer upon his back in the same manner and returned home.

Then Rabbit also went hunting and when he came to the place where the orphan had killed his first deer he found the liver which had been thrown away, cut it into small pieces, and hung them up. At each place where a deer had been killed he did the same thing, and when he got back he said to his wife, "Let your people hunt where I have been." They did so, but found only small pieces of liver to bring home.

Next the orphan directed his wife to comb and part her hair and sit down near him, and when she had done so he seized a stick and split her in two so cleverly that he now had two wives instead of one.

Rabbit heard of it and thought, "I will do the same thing. I will have my wife sit down with her hair combed and parted and will hit her with a stick in the same manner." But when he tried it his wife fell down dead.

Then Rabbit ran away and was pursued by men with dogs. After he had been pursued for a long time he took refuge in a hollow tree and the men stationed Blue Crane in front of it to watch him while they went for an ax. The Crane was given a rope with which to tie Rabbit in case he tried to escape. But after the men were out of sight Rabbit asked Crane to look inside. Then he asked him for the rope, and when Crane had given it to him he tied it around his neck and fastened him to the tree, after which he procured a switch and beat him until he was black and blue and cried out, "Glo, glo, glo." Finally a person ran up in response to the cries and Rabbit ran away.

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[1] This episode is omitted in some versions.

After that Rabbit asked the orphan how he had made his house new, and he answered, "I renewed by cutting the house posts nearly through." So Rabbit chopped his house posts nearly through. He lay down inside and about midnight the house fell down upon him.

19. The Celestial Skiff

Some people descended from above in a canoe singing and laughing. When they reached the earth they got out and played ball on a little prairie. As soon as they were through they got into the canoe again, singing and laughing continually, ascended toward the sky, and disappeared. After an interval they descended to the same place, singing and laughing, got out, and played ball again. When they were through they went back, got into the canoe, ascended toward the sky, and disappeared.

After this had gone on for some time a man came near a little while before they descended, stood on a tree concealed behind some bushes and saw them come down, singing and laughing, to the ground and get out. While they were playing the ball was thrown so as to fall close to the man and one woman came running toward it. When she got near he seized her and the other people got into the canoe, ascended toward the sky, singing continually, and disappeared.

The woman, however, he married. One time, after they had had several children, the children said, "Father, we want some fresh meat. Go and hunt deer for us." He started off, but he had not gotten far when he stopped and returned home. The mother said to her children, "Say, 'Father, go farther off and kill and bring back deer. We need venison very much.'" And the children said, "Father, go farther off and kill and bring back some deer. We need venison very much." When he did so, the children and their mother got into the canoe and started up, singing, but he came running back, pulled the canoe down, and laid it on the ground again.

After that the woman made a small canoe and laid it on the ground. When their father went hunting she got into one canoe and put the children into the small canoe and they started upward, singing. As they were going up the man came running back, but pulled only his children down, while their mother, singing continually, disappeared above.

But the children which the father had kept back wanted to follow their mother. They and their father got into the canoe, started off, singing continually, and vanished. Presently they came to where an old woman lived. The man said to her, "We have come because the children want to see their mother," and the old woman answered, "Their mother is dancing over yonder all the time, having small round squashes for breasts."

Then the old woman gave them food. She cooked some small squashes and gave pieces to each. When she set these before them, they thought, "It is too little for us." But when they took one away another appeared in the same place. When they took that one away it was as before. They ate for a long time but the food was still left. Then the old woman broke a corncob in pieces and gave a piece to each of them.

They went on and came to another person's house. This person said to them, "She stays here dancing." While they were there she went dancing around. They threw a piece of corncob at her but did not hit her. She passed through them running. The next time they threw at her when she came, she said, "I smell something," and passed through on the run. But the last one they threw hit her and she said, "My children have come," and she came running up to them. Then all got into the canoe and came back to this world.

One time after this when their father was away all got into the canoe, started up toward the sky, and disappeared. The children's father came back and after he had remained there for a while he got into the other canoe, sang, and started upward toward the sky. He went on for a while, singing, but looked down to the ground. Then he fell back and was killed.

20. The Men Who Went to the Sky[1] (23)

Two men started off to visit The-One-Sitting-Above (God). They went on. They went a long distance and came to where a Sharp-buttocks lived. He set out a chair with a hole in it and they sat down. "A battle is about to be fought here," he said. So they made arrows. After they had done this ducks came as the Sharp-buttocks had foretold, along with geese and white cranes. They fought together and hung upon and threw one another down on the ground. The two men fought and afterwards they roasted and ate the fowl. Then they started on.

While they were traveling along they came to where an old woman lived and spent the night there, and she gave them food. When she fed them she put a small piece of a small pumpkin on the table. "Only that for the two of us," they thought, but after they had eaten it another was in the plate. They kept on eating and more came to be in the plate until they had enough.

When they were going to start she said, "On the road you will come to some deep water which you can not cross." She gave them a gourd which was hanging up in the house and they set out with it. She had said to them, "You throw the water to each side," and when they got to the water they threw it to each side and it divided. When they started forward it came together behind them. So they got through and went on. After they had gone on for a while they saw something black coming after them and they stopped and looked at it. They became frightened. "Something wants to kill us," they said. They turned round and waited for it to come close, but when it got near it fell into a steep-sided hollow.[1]

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[1] A note of another version speaks of four men instead of two and says that they traveled west.

Then they started on and presently they came to where a man lived who said, "You can not pass along this trail without assistance. There is a battle going on there." He gave them cigarettes and they proceeded. When they reached the place they smoked and blew the smoke about. When the smoke covered everything they could not be seen and passed through. Going on, they came to the home of another man. "On the trail is something very bad," he said. "Hunt bark cord (båksa) and tie it about your feet." So they hunted båksa, tied it about their feet, and went on. Soon they came to a town inhabited by snakes. When they tried to go past the snakes jumped at them and tried to bite them, but they got through, though the cord was worn out.

Then they traveled along until they came to where an old woman stayed. She said, "This road is the one to take. On it is a Dog town where dogs dance all of the time. Look at it and pass through, and when you have gone on you will come to a Girls' town. Do not look at it. They will stand in front of you to stop you, but pass through without looking at them." They started on, and passed these two places. After they had gone on for a while they came to the Old-men's town, where they were always dancing. They passed through and went on. On the way were numerous crossings where many persons had been traveling. They passed through, went on farther and came to the home of Above-sitter.

When they arrived he said, "Sit down. Are you hungry?" He got a watermelon and split it in half, and when they ate, they thought, "The seeds of this will be good to plant," but he said, "Don't take any." He put it back, with all of its seeds and the rind, and covered it up, and it was just as it had been before.

A big pot stood there, and he said, "Fill it with water and put it in the fireplace." They got it and filled it with water. "Kindle a fire under it," he said, so they put fire under it. When the water boiled he said, "Come this way and stand here." They started to obey, saying, "We think we are going to die. It was just for that that we came hither." They went to the place and stood there. He took a dipper, dipped up some water and poured it over them while it was still boiling. It appeared to be hot but it was not; it was only slightly warm. After he had poured it over them he took a knife and scraped their bodies and all of the dirt fell off. They kept eating. Then their bodies became light.

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[1] This was probably a magic kålaha, or chunk stone, supposed to be self-operant.

After they had remained there for a while he said, "The trail by which you came is too long. Come over here." They went to the place and he took out something that moved around like a telescope. After he had moved it about he said, "Look through this!" And when they looked down they saw their house with its cane platform not far off beneath them.

Then they asked him for some seed. After they had teased for a considerable time he said, "I will give it to you when you are ready to go. You shall start to-morrow." He made them lie down and after they had lain down and slept they awoke at their old home. The seeds were lying by the crowns of their heads. (These are said to have been seeds of corn, watermelons, and beans.)

The mother of my interpreter told him that men got the first seed (corn) from God in the sky. Corn said to them, "If you see me all the time you will live; if you do not see me you will die."

21. The Men Who Went to the Sky (23)

(SECOND VERSION)

Some people were living at a certain place and one of their women died. When she was gone her children who had been left behind cried continually. Therefore, two persons set out to hunt for her. They started westward, kept on traveling, and reached the place where the sky stood. While they were there the sky went far up and came down again. Then one of them ran, in the form of a panther, and got through. The other got through in the same manner in the form of a bear.

Then they started on. Presently they reached the place where an old woman lived and spent the night there. She told them of a good trail and they went along upon it. They went on and made camp. They camped again. After they had camped eight times they reached a sheet of water. They dipped up water in a dipper and after they had thrown a little to each side the water divided and they got past and went on. After they had traveled on a long distance they came to where a man was living. "Why do you come here?" he asked. "Only because the children's mother came here and we are in search of her," they said. "She is here," he answered. "She is living not far off. Tell us when you are ready to go back." He gave them a corncob and said, "Throw this upon her." He also gave them a big bottle and sent them on. And they started off.

When they reached the place they found the woman dancing. They threw the corncob at her but missed. Finally they hit her and made her fall down and they seized her. They put her into the big bottle and brought her back. They brought her to the place where they had been staying and set the bottle down.

"Did you think that you came a very great distance?" the man said. "Yes." "Come here and look down," he replied, and when they went and looked their house was close by. They lay down and slept and when they awoke next day they were lying right by their house, the big bottle with them. When the sun got high and it was nearly noon, something inside of the bottle cried, and they thought the woman wanted to get out, so they took the bottle, set it down in a shady place, and unscrewed the top a trifle. But when they set it down the sound was no longer to be heard. "What is the matter?" they thought. They opened it and found that she was gone. "You will not restore me to life properly," she had said, and it was so.

22. The Men Who Went to the Sky[1] (23)

(THIRD VERSION)

There were two men and a woman living in a certain place. The woman had a little child. By and by the child's mother died. Then the two men determined to try and get her back, and about March they started off to heaven. They traveled on and on until at last they came to where an old woman lived and stayed at her house all night. She gave each of them a boiled pumpkin to eat, and they thought that these would not be enough, but the minute one of them was consumed another appeared in its place, and they ate on until they were full. Going on farther, they came to some little people who were going to war on ducks and geese. Passing on, they came to where another old woman lived, and they spent the night with her. She said to them, "You are not to cross rivers on the way." She gave each a gourd with which they were to dip away the water of the streams they came to so that they could pass through them. Then they came to a third old woman and spent the night with her also. She said, "On the way are many great snakes," so she gave them bark of the bass tree [båksa] to tie about their legs. Having fastened this on, they continued their journey and came to masses of snakes piled together. They walked through these and the snakes bit them but did them no harm. By the time they had gotten through, however, their barks were worn out with the biting. Again they came to an old woman with whom they passed the night. She said, "There is a battle on the way. If you have tobacco, cut it up ready for smoking." They cut their tobacco up and she made cigarettes for them. She said, "When you see the battle, smoke cigarettes." They went on and by and by found the battle. Then they smoked cigarettes and the smoke covered everyone as with clouds, so that they passed safely through. Finally they came to the end of the land and found the sky, which was moving up and down. One of them said, "I am a panther," and jumped up upon it. The other said, "I am a wildcat," and did the same thing. Then they were carried far up and found some people living there. One day, as they traveled on, they came to a man and some dens. The man told them not to stop at the dens but to go by, which they did. Next night they came to another man and spent the night with him. He said, "The women's town is next. They will try to stop you, but do not stop." They found this town as he had said and the women tried to stop them, but they passed right on.

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[1] This seems to contain elements of stories 18 and 19.

Finally they came to where God (abȧ′ski djo′kole, "high living") dwelt. He said, "Why did you come here?" and they told him that they had come for the mother of the child. Then he told them to stay there to the dance and he gave them a watermelon to eat. The men thought that the watermelon seed would be a good thing to save and plant at home, but he told them not to keep a single seed. He had it divided for them, and when they were through eating they put the seeds back, and God put the rind together and made it into a whole watermelon once more. He said, "You have come a long way," and they agreed that this must have been the case, for they had traveled an entire year. Then God took the cover off from something and let them look inside. They saw the house from which they had come just beneath. At the dance they saw the woman they were in search of but could not catch her. Then God gave them pieces of corncob and said, "When you see that woman again throw these at her." When they again saw her at the dance they threw the pieces of corncob at her. The last piece struck her, she fell down, and they seized her. Then God brought a big jug, put the woman into it, and screwed on the top. He said, "When you want to go back tell me." They said, "We will go tomorrow." Then they went to sleep, but when they woke up they found they were sleeping in their own house. The woman inside of the jar was groaning, saying, "You have brought me here and killed me." They were so sorry for her that they put the jar in the shade and unscrewed the top a little, whereupon she stopped groaning. Then they thought they would go to sleep, but when they woke up and opened the jar she was gone. She went back to heaven. If they had left the cover screwed on until she died she would have come back again. God gave the woman to them but they lost her again. If they had left this cover screwed down, people would still come back to earth; but since they did not, people do not come back any more.

23. The Friends

Two friends used to go about together. One of them died, and the one who was left fell sick. He lay down all of the time, was unable to get well, and his body became so lean that it was nothing but bones. His friends did not know how to restore him to health, "What is the matter with him?" they thought, so in order to find out they hunted for a prophet. When the prophet arrived he said to them, "His soul has been gone for a long time." Then they wanted him to try to get it back. "He must have gone after the other man," they said.

Then the prophet took four bottles of whisky and a white blanket to lie on. They wrapped him up, placed the whisky by him, tied the corners with a rope and lifted him. Those assembled smoked tobacco, blowing the smoke about continually, until the prophet lay as if dead. Then they laid him down on the ground.

Meanwhile his soul took the whisky and went up. He went toward the sky after the sick man's soul. When he got there he found the two standing together dancing, the sick man held by his friend. The prophet tried to get him away but his friend held him so tight that he could not separate them. He remained there watching him. By and by the friend loosened his grip a little and the doctor seized his friend and started back with him. When he heard his friend coming after them he opened a bottle of whisky, threw a little on the ground and came on again. The friend remained at the place a while and came on once more, whereupon the prophet scattered some more whisky. Then he came on again, carrying the soul. When the dead man again followed, the doctor sprinkled out more liquor. He remained there for a short time as before but soon came on again. The next time the prophet emptied it all out and when he started on the friend remained longer before resuming the pursuit.

He kept on that way until he had used up all but the fourth bottle, the last one. He heard him shout in the distance. Then he poured out the last of this bottle and came on once more, but when the friend reached that place he stopped and disappeared.

So they got back, and the sick man recovered. He who had fainted [i. e., the prophet] came to life. And because he had gone after the soul they gave him in payment a horse with its saddle, a fine horse and a good saddle.

24. THE DEAD WIFE

A man and his wife were going along a trail when the man picked some berries of the button-snake root and threw them gently at his wife who was ahead of him. They passed through her body and she died. Then the woman's relatives took her and buried her, and her husband with her, although he was alive.

When night came she went to a dance. The next night she was gone again. She came back covered with sweat. Then she said to her husband, "You have nothing to do here but lie still and be sad. Get on my back." So he got on her back, she jumped up and put him down outside, going through the earth with him. And when he reached his house and the people saw him, they said, "He has broken through the earth." They set out for the place and when they got there looked all about but nothing was disturbed.

25. The Hunter and His Ghostly Visitants

A man went hunting on horseback and was lost. After he had ridden around vainly for some time night overtook him and he sat down. When day came again he mounted his horse and wandered around for a long time without seeing his camp. Finally night came and he sat down and lighted a fire.

Presently something just like a raccoon came close to him and remained there. When it was again day he mounted and rode all about but could see nothing of his camp and night again came. He sat down between the roots of a tree. Not far off from the place he had reached was a large lake and he heard something big come out of the water there. When it came toward him, however, a horned owl-crawfish[1] called. It made a noise and he heard footsteps close to him. In preparation for it he sat with his gun ready to shoot. It did not reach him, however, and at daybreak he mounted his horse and traveled about until night without seeing anything. Then he again got down and leaned against a white oak, where he fell asleep. Then something in the distance made a noise like human beings. They came toward him and he thought they stood in front of him. He thought they said to him, "Take the direction of your head." He awoke. He awoke before day, mounted, and set out in the direction in which his head had lain. Before he had traveled far he reached home. When he had almost reached home his saddle girth nearly came loose, he had ridden so long, but he went on without fixing it. He reached home, took his saddle off and threw it on the ground, and when he had hung up a mosquito bar he crept under it and lay down because he was ashamed. Some of the people thought, "He is dead." Others had kept on hunting for him.

26. The Ghost

People were out hunting. They took their families, made camps, and hunted out from them. Then one man went out hunting and got lost. He traveled about trying to find the camp and at night sat down under a tree. Far off he heard someone shout and he thought "People are in search of me." Presently the noise came close. Then it was something else that howled. It came near and was gone. The voice again sounded far off, approached, got near, and was gone. Far off again the voice sounded, approached, got near, and was gone. Then it was gone for good. The man stuck his hunting knife into the ground, held his gun prepared to shoot, remained there until day came and then rose and started off. He hunted for the camp. He traveled about in search of it but could not find it and when night came he again sat down under a tree.

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[1] A supernatural being of some sort; perhaps a ghost in disguise.

Now a fire glowed redly in the distance and he thought, "People are coming to meet me." It was just a raccoon which came near, its body giving out light, and it stayed scratching up something to eat. Then the man remained seated but did not sleep and when day came started on again. He traveled about hunting for the camp but could not find it and at night he again sat down under a tree. Then a horned owl-crawfish[1] from the direction of a bright sheet of water in the distance hooted and came toward him. It came on and when it got close to him it disappeared. After he had remained seated for a while it hooted again in the distance, came on, got close to him and was gone. He sat there until day and again traveled about in search of his camp. At night he sat under a tree as usual, stuck his knife into the ground, and held his gun ready. Day found him still sitting there, and again he arose and walked about. He was sleepy and thought, "I will lie down for a while."

While the man was asleep he thought he saw someone sitting upon the top of a tree who said to him, "Your camp is straight in the direction in which your head lies." He was astonished and awoke. Then he arose and went on in the direction in which his head had been lying. He came to the camp. The other people had thought, "He is dead." When he arrived all went there and saw him. Then he covered himself up with a blanket and lay down without saying a word.

27. The Owl Wives

Two men were camped away from home hunting. One day two women, each with a child on her back, came to their camp pretending to be their wives, but an old dog told them that they were really owls (or ghosts?). One believed the woman was really his wife; the other did not. The second man killed a panther and brought it to the camp, but when his wife started to cook it she cut out its heart and swallowed it. The dog said to him, "That is not good. She wants to kill you." When night came all lay down, but this second hunter got an old dead tree and laid it beside his wife. About midnight the wife of the other woke up and killed her husband. She had long finger nails like a panther's. The other man took his gun and ran off to a hollow tree in which he hid while the old dog ran around barking at his wife as she scratched upon the tree with her talons. When day came the dog called his master, who came out and shot his supposed wife so that she died. The other had gone off. After he had gotten home the dog said to him, "When you get home we shall get some food to eat but do not eat of it." So the people let the dogs eat first, and after they had had enough all went out into the bushes and died, but the man escaped. (There is more to this story, but this is all my informant remembered.)

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[1] See note to last story.

28. The Man and the Ghost (24)

A man went hunting. Presently he killed a deer, roasted it and piled up the meat. When it was night a man came and sat down by the fire. The hunter gave him deer meat. He ate for a while and then took the rest of the deer meat and carried it off. When he came back the hunter gave him some more venison and he carried it off. He came back again, he gave him some venison, and he carried it off. So it continued until the venison was exhausted. The last time he took the deer hide and when he had just started off with it the man ran away. He ran on and started to cross a creek on a foot log, but he slipped off and fell into the water. The man behind ran on and on after him, mounted on the foot log, crossed, stopped, ran back, crossed again, and kept going back and forth. "He went this way," he kept saying. When daylight came he went back and disappeared. As soon as the sun rose the hunter, who had remained down in the water, got out and went back to his camp. When he got there he tracked the other. On the way he saw some old spunk stuck into the crack of a tree which he pulled out and threw away. He put fire in there and when the tree burned the ghost, whose house it was, began to cry and was destroyed.

29. Adventures with Supernatural Beings (41)

A man heard shouting and, thinking to himself, "It is some of our people," he called back, but the noise was not made by human beings. Two creatures came to the place where he was and followed him. When he started on they followed him without ceasing. When he tried to go on they started on walking backward. After they had gone for a short distance, he ran, but they pursued him, and when he ran again they caught him. They kept following him. One of the beings that went along with him wiped one of his eyes so that he could not see and stood for some time wailing. The other wiped the other eye, and he stood still for a while completely blind. When he could begin to see he went on again and they followed without stopping. Then he walked on backward and the others started on backward also. They went along backward some distance apart. When he got some distance away he turned about and ran and those two ran after him. When they had nearly caught up with him Children-holding-to-each-other[1] sitting on the top of a tree said to him,

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[1] Small beings like children who stood on one another's shoulders and were supported by the one at the top, who held on by a branch.

"Cut that one off." So he jumped up and brought down the one hanging lowest. When his pursuers reached him they took the creature from him and went on.

Then that man could see through four hills and trace the numerous roots in the ground. He went on and got home. After he had lived there for a while the Indians and English (Virginians) fought, and that man fought the whites and beat them. The whites were very desirous to get the land of the Indians but the Indians defeated them. When the white people sat down to eat the Indians scared them. Taking knives, they knocked them down where they sat and killed them. They scalped them all.

After that a poor orphan without father or mother lay down and wrapped himself up in the bedclothes and a long Snake came and wrapped itself about him and carried him into the water. When it got there it dropped him without eating him. Then the Snakes said, "The man is good. Carry him back." So the same one that wrapped itself about him brought him back. But before he was taken away they said to him, "This is our water. It shall be yours also." The Snake went on with its tail wrapped about him and when it came out of the water it said, "Are you out?" "No," he answered. It came on again and said "Are you out?" "No," he answered. It came on again and said, "Are you out?" "Yes." Then the Snake said, "Don't look at me." When he had let him out, the man said, "Yohaiho', it is the tail of a snake-crawfish." "Bō," the creature sounded (jumping into the water with a splash), and he was gone.

After that the man would dive out of sight into some witching water, seize a turtle and bring it out. He would dive into another witching water out of sight, seize a little alligator and bring it out. By and by he seized a Red Panther (which always lives in the water) and fought with it, endeavoring to carry it out, but he could in no way succeed. And after he had tried for a while he became scared and went out.

30. The Sapia

A man who had just married went off hunting with some other people and the wife he had left behind followed them. They went on and made camp and spent the night, and when day came they went on again. They went on and camped at night.

The woman who had been left behind came on and used magic. She wanted to see him. She could not remain quiet and after she had stayed a while she followed him again. She followed on, running. She went on without stopping until, ahead of her, she heard someone singing. By and by she got near it and found it was singing beside the road. When she went on farther she saw a sapia[1] standing in one place with its top moving around. She stood for a while looking at it and then pulled it up.

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[1] Or sabia, a magic plant, or rather a magic stone borne by a magic plant. See Forty-second Ann. Rept. Bur. Amer. Ethn., pp. 498-501.

Then she came back. She came down to a stream of running water, broke a piece off of the sapia and put it into the water. She sang as it had sung, blew into the water, drank, and threw it up, and came on. She came on steadily and when she got home her mother shut her up in the corncrib.

Then her husband followed her. He came on; he came on running without stopping and got home. He hunted for his wife in the house. He went round everywhere after her until day came. He questioned people about her but they did not tell him and he stood around helplessly. He asked his mother-in-law repeatedly but she said she had not seen her daughter. "I thought she went on with you," she said. After he had cried repeatedly she opened the corncrib and he saw her.

31. The Pygmies (28)

Some pygmy people and a human being went hunting together, killed some small birds, brought them in, cooked and ate them. The next time they went hunting they killed a skunk and the pygmies wanted to skin it on the spot (being unable to carry it home), but the human being took it by the feet and brought it back. After he had brought it in they threw it on the fire, singed it, cooked it, and ate, but the pygmies ate a little and stopped, while the man sat eating until it was gone.

Next time they hunted bear, and when they pursued it and killed it the human being wanted to skin it but the pygmies seized it by the legs and carried it home. After they had gotten to camp with it they threw it on the fire to singe it, and then cooked it. When they ate the human being ate a little and stopped, but the pygmies kept on eating until it was all gone.

The next time they started off they came to a little creek which the human being jumped across; but the pygmies did not know how to cross it. Then the man hunted for a tree to make a foot log upon which all got over. The next time they started out they came to a big river which the human being did not know how to pass, but the pygmies jumped across, tied some logs together and made a raft upon which they ferried him over. Then they started on.

32. The Bear People (29)

The people living in a certain town went about hunting. While they were doing so some of them saw a white bear, but the others could not see it. By and by one of the men hunting about killed the white bear and took it home. He returned with it shouting and happy and all divided it up, cooked it, came together and ate it. When they got through they played ball, being very joyful at their success.

Then one man said, "Are you all glad? It is wrong to be so." Later when this man was walking alone in the forest a big Bear stood in front of him and said, "They have killed my chief. I am going to kill the people. If you believe me, tell your people. If they believe you, take them to the other side of the creek." When he got home he told his people, and some of them believed him, and, when he started to move, they followed, while others did not believe him, and did not follow.

After some time a bear came to the people and they killed it. Another one came and they killed that. Still another came. Next two came. Then three came. Then four came. The number kept increasing until ten came. After that more and more came until they had destroyed all of the people.

Afterwards the man went out and the Bear met him. It said, "Kill and eat us any time you wish and we will not hurt you."

33. The Bear People (29)

(SECOND VERSION)

A man of the Bear clan (Nita ayeksa) living in a certain village went hunting deer, and while walking around met a Bear. "How many men of your clan are there?" said the Bear. He told him how many there were. Then the Bear said, "I am going to come on the fourth day. I am going to kill all of the people. All of you [Bear people] hang up a white cloth. I will not kill anyone at your camp." Some of the men did not believe this. On the morning of the fourth day the bears came and the people took their guns to kill them. Many little and big bears came and killed all of the people but left those who had a white cloth hung out.

34. The Bear's Revenge (30)

A man setting out to hunt bear saw a small female Bear on the top of a hollow tree. He climbed up to it and got inside with the little Bear. He took the little Bear up, tied beads around its neck and stayed with it. By and by the Bear's mother came in and he was afraid, but the big Bear said, "Do not fear me," so he stayed with her one night. The next morning he started off and reached camp. But before he left the female Bear said, "Do not tell them anything about us." However, when the men all said, "Did you find the hollow tree?" that man replied "I found it." So they set out. They set fire to some old spunk. When they threw it inside, the Bear's mother came out. While she was coming down they shot at her but missed her. She reached the ground and ran to the camp. When she got there the man was lying on the top of a high scaffold which he had made, but when the Bear reached it she pulled it down and killed him. When the other men got back he lay dead but they did not know the reason.

35. THE ALLIGATOR BENEFACTOR (31)

While a man who had set out to hunt was traveling about he saw an Alligator lying on the ground in the pine woods. The Alligator said, "Hunt for some water with me and put me into it and I will let you have whatever you want." So the man took him on his back and started off. Traveling on, he got to the water, and when he threw the Alligator down in it he went round and round blowing up bubbles. Then he came out and said, "What do you want?" and the man answered, "I want to be a good ball player and run fast." "What do you want next?" said the Alligator. "I want two wives." "I will grant you those things," replied the Alligator.

And the man came to be a good ball player and could run fast. He also obtained two wives.

36. THE ALLIGATOR BENEFACTOR (31)

(SECOND VERSION)

A man was out hunting. By and by he saw an Alligator lying on the ground. He was afraid and walked around it for a while but the Alligator said, "Do not fear me. Take me on your back and throw me into the water." The man said, "All right," and he took up the Alligator on his back, carried him to the water and threw him in. The Alligator was hungry so he dived into the water, went round and round, picked up some fish and ate many of them. Then he stopped and said to the man, "Ask me whatever you want and I will give it to you." The man asked for two wives and said he wanted to be a good deer hunter.

37. THE MAN AND THE ALLIGATOR

People were in the habit of saying that the alligator could run fast, but one man did not believe it. "He can not catch me," he said. "He can catch you," they began telling him, but he did not believe it. "Well, go and see," they said, so he got a gun and set out. When he got near the water the alligator saw him and came running toward him. The man ran away but it pursued him and almost caught him when he jumped over a log and went on while the alligator had to pass around it. When it had nearly caught him again, he jumped over another log and ran on as before, while the alligator went around. It pursued him again and when it had nearly caught him he reached a bent tree, one limb of which stood up high, and climbed up on to it.

The alligator went by underneath hunting him and, not knowing where he had gone, rambled back and forth. By and by he saw the man's gun and bullet pouch which he had thrown down on the ground. He walked around both of them and covered them with dirt and then left them. Then the man got down, took up his gun and bullet pouch and started off. When he reached home the people saw him coming and he arrived white and scared looking. "Did you kill the alligator?" they said. "No," he answered. And they said, "That man who did not believe has seen for himself."

38. The Owl and the Hawk (32)

A person went hunting and made a camp. While he was sitting by it a Horned Owl and a Hawk came flying thither. The Hawk came on without stopping and settled between the man's knees. The Horned Owl came and perched on the other side of the fire. He kept saying, "Throw that one over to me," but the Hawk answered, "Don't throw me to him." The Owl repeated the same words, "Throw him over to me," but the other replied, "Don't throw me to him." Again the Owl said repeatedly, "Throw him over to me. If you give him to me, I will enable you to see at night." But the Hawk answered, "Do not throw me there. He is a wizard. If you do not throw me to him I will enable you to kill all kinds of creatures." "Give me that one," replied the other, "and you will see like me." "If you do not you will kill all kinds of things," the Hawk answered. "That creature is very bad. If you follow my advice you will come to do as I do in spite of the many snakes on the water which might hurt you." In the same way the Horned Owl teased in order that he might kill him. When day began to break he turned about and discovered it. Then he jumped up and flew off. As he was going along the Hawk pursued and caught him, cut off his head and threw it down. Then he turned about and came back to the man. He pulled out his last wing feather and threw it down. "Take this with which I kill things and keep it and you can kill anything," he said. Then he disappeared.

39. The Owl and the Hawk (32)

(SECOND VERSION)

A man went hunting and camped. While he was sitting by the fire a Hawk and a Horned Owl came flying and lighted there. The Hawk stood between the man's knees and the Horned Owl lighted on the other side of the fire. "Throw that Hawk over to me," he said, and the other answered, "Don't throw me over there." "But if you throw him over here to me you shall see at night," said the Owl. "Don't throw me over there. He is very bad. If you do not throw me over there you shall be a skillful hunter," said the Hawk. The Horned Owl said, "Come, throw him down here," and the other answered, "Don't throw me down there." While the Owl was repeating the words "Throw him down here," day began to dawn, and he looked around and saw it. He jumped up and flew off. While he was on the way the Hawk followed him, caught him, and cut his head off and threw it on the ground. Then he came flying back to camp, pulled out the last short quill in his wing and threw it to the man. "By the use of this you can kill anything," he said.

40. THE BIG LIZARD (HANABIA TCOBA)[1] (33)

Some men were hunting about in the woods for bear and one of them threw fire down inside of a hollow tree. The others waited beneath ready to shoot. Presently a big lizard came out. One man shot at him but missed him and he came down, jumping to the ground from a considerable height. Then all ran away.

The big lizard followed one of these, who became so weak he could hardly walk. It seized him, carried him back to the tree, and fed him to its young ones. Then it followed another and he became weak. It seized him and brought him to the tree. It trailed another and got him.

When it started after the last one, the man who had put fire into the tree came down and ran off. It followed the other person and seized him. And then it pursued the man who had run off last, and he became weak. When he had nearly gotten to a river he could just crawl along, but he jumped down the bank, got into a skiff (or canoe), pushed off, and drifted down the stream. The big lizard reached the stream and crossed it. It crossed without seeing him and went back again. After it had crossed and recrossed three or four times without finding him it went back to its den.

Then the man crossed over and went home. At the camp he told the others about it. After a while some Shawnee Indians wanted to try to kill the big lizard and he went with them to show it to them and tell them about it. He was afraid but he climbed up into a tree again and threw fire down into the lizard's den. Again the big lizard came out of the hollow tree.

Now the Shawnee[2] went around the hollow tree in circles and caused it to be boggy. Presently the lizard jumped down but it could not walk in the bog. Then the Shawnee ran up and killed it with their tomahawks. They rubbed its mouth with tobacco so that it would not return to life. Under the tree were found the bones of many persons whom the lizard had killed.

41. THE BLACK SNAKE (34)

A long black snake lived in a cave in the rocks. Whenever it scented a man it trailed him and kept on until it had killed him.

It killed by wrapping itself around the man's body. One day when the sun was shining a man saw it lying on the ground, and the snake pursued him. The man ran on and came to a river, and there a big yellow frog bit the snake and killed it.

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[1] This is said to resemble a scorpion and to have a red mouth.

[2] Shawnee formerly trapped beaver near the present Alabama settlement but it is not thought that this story was obtained from them.

42. THE WOMAN WHO TURNED INTO A SNAKE (35)

A woman got some bison grease and walked along with it. On the bank of a river she picked up some turtle and terrapin eggs and she fried them. Her husband told her not to fry the turtle and terrapin eggs together with the grease but she did so and ate them. Immediately her legs twisted together and became like the tail of a snake. She went down into the water, her husband's people following her, wailing. When they called four times to her she came out. She looked wholly like a snake. Then she went back into the water and stayed there and was never seen again.

43. THE EAGLE'S NEST (27)

A man traveling about became frightened at a big eagle which he saw moving along and got into a hollow tree. Then the eagle took him, tree and all, carried him to his little eaglets, and laid him down there. The eaglets sat on the top of a high hill. When day came the mother bird went away and in the evening came back.

Then the man watched the eaglets. When they grew bigger and could fly some, and just after their mother had started away, the man came out of his log, mounted upon the back of one of them, and came down. He tried to come toward the ground, and if the bird flew up a little, he struck it on the head and it came on down again. If it turned round and flew up again, he again hit it and it descended farther. It came on, and, when it had almost reached the ground, he heard its mother screaming behind. But the eaglet came on down and when it reached the earth he got off and ran away.

44. THE MAN WHO RESCUED HIS WIFE BY STRATEGY

A man who had just married took his wife and started off hunting. They camped at a certain place, went out hunting from there, killed a deer and brought it in. But while they were roasting the meat men of another nation surrounded them, holding their bows in readiness to shoot.

The man, unafraid, set down some of the roasted venison and said, "Eat," and they changed their intentions, came to the venison and began eating. The man stood near for a while and then ran off and disappeared. After he had gone along for some time he sorrowed very much for his wife and thought, "How shall I get her back?" Going on for some time he found two bison which he shot and killed. He cut off the skin of their testes, threw the testes away, put the skins turned inside out upon his head, and went back. Presently he saw the people holding his wife captive go on past. Then he ran on ahead and lay down, holding a stick in each hand. Now the enemy came straight to the place, saw him, and said, "There has been a battle here." While they were gathered about the man made a noise with his breath, stood up, and staggered around until they were frightened. "He probably has many friends near by," they thought, so they let the woman go and ran away while the man seized his wife and ran off as fast as possible.

45. A Fight Between the Alabama and the Choctaw

The Choctaw captured an Alabama Indian who remained with them and fought for them against the Alabama. Once the Choctaw and Alabama fought each other all day and at night the Alabama got into a creek bottom surrounded by bluffs. The Choctaw watched them, making fires all about. The Alabama they had captured stayed with them rolling rocks down upon the other Alabama and saying repeatedly, "You stay there." In consequence they were angry with him.

After the Alabama Indian had done this for a while, the Choctaw took him away and put him in a hollow tree. When they got back the Choctaw said, "When day comes, shoot the Alabama in their big bellies," and the Alabama in the hollow tree shouted, "That is good," so that all heard him.

After that the Alabama called upon one of their number to make it rain. He moved away a little and sat down. He talked and called for rain until it became cloudy and the rain fell. It rained continually until the place was covered with water. Then one of the Alabama crawled between the watchmen, passed through, and got out. He walked around howling like a fox and came back. He said it was all right and all of them crawled off and passed through, dragging behind them the warriors who had been wounded. Then they started off and came to the place where the renegade stood in the hollow tree. They called out in the Choctaw language and he answered them. "Come out," they said, and when he came out they seized him, struck him, and killed him. They cut off his head and carried it along with them.

46. The Girl Captives

The Choctaw and Alabama once had a fight in which the Choctaw won and captured two young women. They carried them to their town and kept them there. By and by they saw the Choctaw gather grass, tie it in bundles and bring it in. They were frightened. "They are going to burn us to death," they said. "Let us run away." That night when the Choctaw were all asleep they went out and ran off. They came on in this direction.[1] They came on without stopping. They came on day after day. After they had traveled for a long time they crept into a hollow log and lay down. They shut up the opening completely with punk. While they were lying there, their pursuers arrived, walked upon the log, passed by, and spent some time hunting about. When they did not find the trail they went back to the log and hunted about back and forth. After all had gone back and it was night the girls got out and came on. They came on steadily without stopping and next day reached a place where white people lived.

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[1] This event could have taken place only in the old country and their course would have been eastward.

By that time the skin was all worn off of the soles of their feet, so the white people gave them deer hide which they dressed and made into moccasins. They remained there for a while, and when they started on again the white people gave them a note saying, "When you see any person, give it to him." They kept coming on and when they met a white man on the way they gave him the note and he received them, went with them, and pointed out the trail. When he left them they started on again. Wherever they encountered whites they gave them the note and the white people gave them food and anything else they were in need of. They went on in that way until they reached home.

47. The Alabama and Choctaw Wars

The Alabama and Choctaw fought each other. For a long time people were killed on each side and they took each other's scalps and ran off with them. After they had fought this way for a time the Alabama were victorious, not knowing how many scalps they had taken. Then they became friends.

An Alabama would come at night to a person's house when they could not see him. He would throw small leaves over his body so that he could not be detected. Then no Choctaw went out of his house at night lest some Alabama, looking like wood lying in the yard, should knock him down and kill him and run off with his scalp. When the men living in the house went hunting and a woman went out and bathed in the creek they killed her. They scalped her. Sometimes when all of the men were in camp the other tribe came, all the men being off hunting, and killed the women and children. Then they ran sticks through them and placed them over the fire. And the others, coming back, found their children roasted like squirrels.

48. A War Between the Alabama and the Choctaw

Once when the Alabama went to fight the Choctaw there were but few of them. While the rest sat down the head man walked about. A large number of Choctaw were encamped about them. The Alabama wanted to go on, so they endeavored to make their enemies sleep by the use of medicine, and they put them all to sleep. "Let three men go on ahead," they said, and they went on. While all of the Choctaw slept they passed through, and one said, "Here is the head man," so they jumped upon him and tied him up. Then the Choctaw woke up, ran into the bushes, and when they got there reviled their enemies, saying, "To-morrow we will come." Then they brought the head man back.

Presently, when day came, numbers of Choctaw came out. And the head man of the Alabama ran out first of all to meet them. He went on and disappeared among the crowds of men, shouting. As if struck with lightning the Choctaw all fell to the ground [by magic?]. Then they got up and ran away.

49. The Captive Alabama

The Choctaw captured an Alabama boy. They took him home with them and when he grew to manhood he helped them much in fighting the Alabama. He captured people and returned with them, so that they did not like him, and called a doctor in order to get him back. The doctor conjured for some time until finally they got him. Then they tied him to a tree and whipped him. An old woman came and brought switches with garters with which to whip him. When she stopped another paid for the privilege of whipping him. They piled weeds around him and set them on fire, but he did not die. Then they piled dried grass all about him, set fire to the tree to which he was tied, and danced and used their rattles. They used their gourd rattles and danced round and round. When it was nearly day they danced again until he died.

50. Crane and Humming Bird Race (50)

Crane and Humming Bird were wagering things against each other. Humming Bird said, "I can beat you in a race," but Crane answered, "You can not beat me." So he said, "Let us meet on a certain sandy beach." "All right," the other answered.

They jumped up at the same moment and Humming Bird flew out of sight. Crane flew along slowly behind him. He went all night and all day without stopping and stood upon a white sandy beach. Afterwards Humming Bird came flying to the spot. "I have beaten you," said Crane. Crane sang, "He wants to beat him. Hayoya′ hīya hayuya′ hī′ya hikāmō′ca hikamō′łåpī′tcai′i wå wa."[1]

51. Terrapin Races (57)

Wolf and Terrapin disputed as to which could win a foot race. Wolf kept saying, "I will beat you," but Terrapin answered, "You will not beat me." "Very well, let us run across four high hills," he said. Terrapin stuck white feathers upon his head and placed a terrapin upon every hill.

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[1] The last words are said to be in the Muskogee language, but I can not identify them.

When everything was ready one said, "All right," and they started at the same time. Wolf ran on and when he came to the top of one high hill a terrapin shouted and ran down over the top of the next. He ran on, and, when he got to the top of the next high hill a terrapin shouted and went over it. So Wolf ran on again and when he stood upon the top of the next hill a terrapin shouted and went down over the following one. He ran on and, when he arrived at the top of the next hill, Terrapin crossed it and sat down. When Wolf saw it he bit him to pieces. Then the ants worked at him and put him together again.

52. Opossum (49)

Opossum was walking along and killed a wolf. He skinned it and roasted the meat. He put this into a basket and was carrying it along when he met other Wolves, who said, "What have you got?" "Nothing at all. My grandmother said, 'If you get some clay I will make an earthen pot for you,' and that is what I have." "All right," they answered.

A one-eyed Wolf followed him, however, saying, "I will not stop until I see what it is." So the one-eyed Wolf went around in front and met him again, saying, "What have you there?" "Nothing at all. My grandmother said, 'If you get some clay I will make an earthen pot for you.'" "Well! I want to see it," he said, and running forward he pulled down the basket and looked into it. He saw something roasted inside and shouted, "Look here, something roasted is in it," upon which those who had gone ahead ran back and ate it.

After Opossum had waited a while, he said, "He has eaten himself." And when he said, "He has eaten himself," they said to one another, "Do you know he is saying that, 'He has eaten himself,' about us? Let us kill him." But when they tried to kill him he ran away and got into a hole in the ground. While they were scratching to get him out a Skunk came along. "What have you there?" he said. "An Opossum has gotten in here," they answered. "Well, I will pull him out for you and you can kill him." So he went in out of sight. But before he did so he said to them, "When I say 'i' i' i'' it is because I am bringing him out. Watch for him closely." When he said "i' i' i'" they stood around looking closely. Then he threw his ordure right into their noses and it knocked them over, while the Opossum came out and escaped.

53. Terrapin and the Wolves (49)

Some Wolves pursued a fawn, which ran until it came to where a Beaver was chopping out a canoe. Without stopping it went into his anus. The Wolves arrived and said, "Have you seen a fawn come this way?" "No indeed," he answered. "What is that under your tail?" they said. He replied, "Ångatca'" (perhaps a word in some other language). "What is it?" they said. Then the fawn came out, made a jump and lodged far up in the fork of a tree.

The Wolves stayed about not knowing how to get it down. Then they thought, "Let Terrapin kill it." "Can you kill it?" they said. He aimed at it and shot it down. Then they said, "Do you want any meat?" "No, indeed," said Terrapin. "Do you want a ham? Do you want a shoulder? Do you want a rib?" they said. "No indeed." "Do you want the head? Do you want the back?" they said. But he answered, "I don't want them." Then all of the Wolves got on the carcass and in a few minutes devoured it completely.

When they were gone Terrapin got some blood, wrapped layer after layer of leaves about it until it was one big roll of leaves as big as that (indicating size with hands), put it on his back and went home. When he got home to his wife with this, he said, "It is venison." His wife untied it but saw nothing but leaves. "It is nothing," she said. "Go farther in," he replied. When she again hunted she found only some blood. "It is too little to cook and eat," she said. She seized it and threw it into Terrapin's eyes. And that is how Terrapin's eyes came to be red.

54. Rabbit and Big Man-eater (65)

Big Man-eater traveled along until he came to a town where he killed and ate all of the people. On the way to another town he met Rabbit, who said, "At this town all the people have run off. I kill and eat people and here are their bones." When he met Big Man-eater he carried over his shoulder a child with a stick run through it. Then they sat down beside the trail to defecate. Both shut their eyes, and when they defecated Big Man-eater evacuated bones while Rabbit passed only grass. Rabbit opened his eyes, picked up Big Man-eater's excrement and put it under himself and took his own and placed it under Big Man-eater. When both finally opened their eyes, Big Man-eater said, "Hīha, I never passed anything like this before." The next time both defecated with their eyes open and Rabbit passed nothing but grass while Big Man-eater defecated bones.

After that they struck up a friendship. Rabbit said, "Let us go to Tree-falling-down Camp." So they set out. When they arrived Rabbit said, "Wait right here while I hunt for a good camping place." He went on until he saw a tree that shook and was ready to fall, when he called his companion. "Over here there is a good place," he said and Big Man-eater went there.

When night came, both lay down, and, while Big Man-eater slept, Rabbit awoke and pushed the tree down upon him. Then he threw small limbs upon himself and made a noise as if he had been hurt. Big Man-eater pushed the tree away and woke up. "This camp is always like that," said Rabbit.

Next time Rabbit said, "Let us go to Ashes-thrown-on Camp," and they started off. When they got there and had made camp Rabbit picked up a quantity of wood, kindled it, and made a big fire. But after the two had lain down Rabbit awoke, gathered up a lot of hot ashes on some bark with which he had provided himself, and threw them on Big Man-eater. On himself he threw cold ashes. Big Man-eater was badly hurt.

In the morning Rabbit said, "Let us go to Jumping-bluff Creek," and they started on. After they had traveled for a while they reached the place and went down the creek. "Let us jump across it and back four times," said Rabbit. Rabbit jumped first four times. When Big Man-eater prepared to jump Rabbit held for him the bag he was carrying. Before Big Man-eater had jumped four times he fell from the bluff into the water. The water rose and Big Man-eater went down into it. "My friend is gone; he is going far out into the sea," said Rabbit. Rabbit, however, took Big Man-eater's bag and started home.

55. Rabbit and Big Man-eater (65)

(SECOND VERSION)

Big Man-eater (Atipa-tcoba) came to a village. He killed all of the people there and ate them. He was going to another village when he met Rabbit. Rabbit said, "All of the people of that village have run away." Now Big Man-eater and Rabbit both stood on one side of the trail and defecated. Big Man-eater's excrement consisted of bones of the people he had eaten. Rabbit's excrement was green grass. Afterwards they struck up a friendship and started on together.

They started along another trail and made a camp. That night when they lay down near each other and Big Man-eater had fallen asleep Rabbit picked up ashes and threw them over him. He picked up some more ashes and put them on his own body. Big Man-eater did not know who did it. When Big Man-eater awoke Rabbit threw a few over himself. Then they moved their camp to another place. While Big Man-eater was asleep Rabbit made a fire around him. He burned a neighboring dead tree through and pushed it down upon his companion's body. Big Man-eater kicked it away and woke up. He had suffered no harm. To escape suspicion Rabbit laid small pieces of the tree over his own body. He jumped up and down as if in pain. He had thrown only a few on himself. Big Man-eater threw them off in the same manner.

Next day the two went on and jumped back and forth over a creek with bluffs on each side. Rabbit said to Big Man-eater, "Let us jump across it four times." Rabbit jumped across four times first and then Big Man-eater jumped across four times. "Let us jump again," said Rabbit. Big Man-eater carried a bag and Rabbit said, "Let me hold it," so Big Man-eater gave it to him. Then Big Man-eater jumped. When he tried to jump across he fell down in the water. It ran on with him out to sea. Rabbit, however, went back to his place.

56. Rabbit Kills Big Man-eater

Big Man-eater lived with his wife at a certain place and wanted to kill human beings. People heard of it and said, "They want to kill us," and all were afraid. Then Rabbit said, "Give me an old dress," and they gave it to him. He said, "Give me an old blanket," and they gave that to him. Then he put on the dress, wrapped up his head in the old blanket, and started off.

When he reached the place and stood in the yard Big Man-eater's wife saw him and came out, and asked who he was. "I am your youngest aunt who has traveled to this place," he said. "Come in," said Big Man-eater's wife, so he started to go in. "Sit down," she said, and down he sat.

Then they gave the supposed aunt some hard deer meat to eat, but he said, "I can't eat that, because I have no teeth. I need a hatchet, for I can't eat that [as it is]." So they gave him a hatchet and he chopped the dry venison into small pieces and ate them. Then he said, "That is the way I always eat it."

Now Big Man-eater lay down but the two women sat still by the fire. Rabbit said to Big Man-eater's wife, "When your husband is asleep what kind of noise does he make?" "When he is not sleeping very soundly he makes a noise like 'sololon sololon.' When he makes a noise like 'soloñ soloñ' he is very sound asleep."

"I will stay all night with you; in the morning I will start on," said Rabbit. So Big Man-eater's wife lay down and Rabbit lay down close to the fire. As he lay there he listened to the noises Big Man-eater was making. Then he slept and made a noise like "sololon sololon." After some time he made a noise like "soloñ soloñ." Then Rabbit took the hatchet and, after he had sat close to Big Man-eater for a while listening, he struck him with it in the neck and cut his head off. Then he threw off his old dress and blanket, shouted, jumped up and down several times, went out of the house, and ran off.

57. The Tar Baby (63)

Rabbit was stealing potatoes. Then the people made a tar image in the shape of a man and set it up near the potato field to scare him away. When Rabbit came near he asked it for potatoes, but it would not give him any. Then he said he would hit it with his fist, but his hand stuck to it. When he hit it with his other fist that stuck also. He kicked it and his foot stuck. The same thing happened to the other foot. Then they wrapped him up in it. They wrapped the tar round and round him and killed him.

58. RABBIT AND THE BOX (66)

One time Rabbit started off and at a considerable distance from home found in the trail an old dirty pair of trousers. He shook the dirt from them and carried them along. Then he went on and came to an old hat. He went on again and found an old rotten ax. Going on farther he came to an Indian chief who owned some negroes. Rabbit took his old ax and began chopping timber with it. Then one of the negroes saw him and told his master. He said, "Somebody is stealing timber."

Then the chief started out and asked Rabbit why he was doing so. Rabbit replied, "I want some good wood," and he knocked the chief down and killed him.

For this the people put Rabbit into a big box along with some stones and directed that he be thrown into the water; but they waited until afternoon before carrying out their intention. While they were gone a negro heard Rabbit crying inside, and he opened the box. "Were you crying?" the negro said to him. "They are going to give me a pretty girl," he said. Upon that the negro let him out, but got inside in his place. Rabbit fastened the box and then disappeared. When noon was past the people came back and threw the box into the water. And the negro remained inside of the box crying, "Master, master." He was drowned.

59. THE BUNGLING HOST (58)

Bear was once traveling along when he met Rabbit. Stopping to talk to him, he said, "Come and smoke tobacco with me." The other replied, "Come and smoke tobacco with me."

So Rabbit went to Bear's house. Bear cooked some peas, took out some of his leaf lard, and cooked the peas in it. Rabbit ate and started home, saying: "Come to smoke tobacco with me." So Bear started out. He came to Rabbit's house. Then Rabbit cooked some peas and opened his belly in order to take out some leaf lard, but he injured himself.

When he cried out Bear went to see what the matter was and opened his own belly. "Oh, you have hurt yourself," he said. "Get a doctor for me," answered Rabbit. So Bear went to see several buzzards who were sitting in the trees. "Do you know how to doctor?" he asked one of them. "No, indeed," he answered. He asked one sitting on another tree, who said, "I do not know how." Then he said to the last one, "Do you know how to doctor?" and he answered, "When I doctor, the house in which I treat the patient is shut up tight." They wanted this one, so he came along and shut himself up with Rabbit. Rabbit cried out and they said, "What is the matter with him?" "I am pouring medicine on him." He cried again, and when they asked "What is the matter with him now?" Buzzard said, as before, "I am pouring medicine over him." This happened four times. When his cries ceased, Buzzard came out and flew away. And when someone looked into the house he saw nothing lying there but bones.

60. The Flight to the Tree (76)

A woman had an only daughter. One day the girl started out to get water and a bison seized her and carried her off. Her mother did not know where she was. She went about asking for her, but none of the people knew where she had gone, although they lived in the same village.

The last person she met said that he knew what had happened to the girl, but some of the people did not believe him. However, he started off to hunt for her, carrying two red arrows and two white ones. By and by he saw her. She was standing in the middle of a herd of bison. By singing continually he caused the bison to sleep. All lay down and slept except a big bison who remained awake, although he kept on singing to him. But after a time he too lay down and slept.

Then the youth ran to the girl, seized her, and carried her off. Though she wanted to stay, he seized her and started off with her. But when he got fifty paces away the big bison awoke and pursued him. The man climbed into a tree. Then all of the bison came to the place. They pushed against the tree with their horns and trampled the earth with their feet. They butted with their horns. Now the man had a bucket filled with hen's eggs which he threw down. When the bison had almost butted the tree over, he threw an egg upon the ground and it stood up again.

After this had happened several times, the youth drew his four arrows. He shot a red arrow. He killed a bison, but it was not the big one. After his arrow had passed through a bison it returned to him, so he kept on shooting until he had used the four arrows and killed them all. The big bison was the woman's husband, and when he shot him she jumped down from the tree and fell upon him. She wept; she did not want to go home. For that the youth killed her, took her clothes and earrings and carried them home, and when he got to where her mother lived she gave him a trunk full of things by way of payment.

61. Money-spitter (77)

There was a girl without father or mother living with her grandmother. One day she started out; she started out after hogs. She carried with her bread made of chaff because there was then no flour mill. As she was traveling along she met two old women. "What have you?" said they. "Chaff bread," she answered. "Do you want some?" "No; where are you going?" She replied, "I am hunting for hogs." Then the old women said, "We will find the hogs."

Then the girl started on toward home with them. While they were going along one ran away. She chased it about. By and by she got tired and coughed. When she got tired again, she coughed and spit up a nickel. Then she drove the hogs along again, but presently the same hog again ran off. When she got tired again from chasing it about she coughed repeatedly. She threw up a dime. The same thing happened again and the third time she coughed she coughed up a quarter of a dollar. Just as she reached home she coughed again and coughed up quarters, dimes, and nickels. She threw up a whole box full. When the white people saw that money they liked what the girl coughed up and got it.

Another old woman's only daughter went to hunt hogs. She carried a sack full of biscuits. On the way she met the two old women. "What have you?" they said. "Biscuits," she answered, but she did not offer them any. Then they said to her, "Where are you going?" "I am hunting for hogs." Then the old women told her they would find the hogs for her. They went out and brought them to her and she started off with them. While they were on the way she coughed and threw up a frog. She drove the hogs along again. Presently she coughed again and threw up another frog. This happened many times. She got home and coughed continually and spit up frogs until she fell sick and died.

62. THE MONSTER (79) [1]

A man and his two children lived together in one house. The older son planted a peach tree. He went away and said, "If I die that peach tree will die." Then he set out. As he was going along he saw that the ants had made a trail such as he had never seen before. He stood for a while looking at it. "I never saw that insect doing so before," he thought. He dipped up water and poured it into their holes. After he had done this for a while a big chief came out and said, "Don't do that. They always work like that." Then he said to him, "On the road ahead something supernatural lives. After you have started on, you will come to a hawk perched on a tree. Take it and go on. After you have gone on with it for a while and the big thing meets you, throw the hawk upon it. It will fight it and after it has done so for a while it will kill it and you skin it and carry the skin along."

So he went on. After he had gone along for a while he seized the hawk perched upon a tree and traveled on with it. When he met the big thing he threw the hawk on it. They fought, and after the hawk had fought for a while it seized the big thing by the throat and presently killed it. Then he skinned it.

The man had said to him, "Go on until you come to a town, stand in the doorway and say, 'I am ants,' and the chief's door will open to you." So he took that skin and went on. He stood in the doorway and said, "I am ants," when the door stood open and he set it inside where the chief's daughter sat. He took a sack, put the skin into it and set it down inside. Then he went out and disappeared.

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[1] A garbled fairy story from the whites.

After that a poor man who lived near came, pulled a little piece of meat off of the skin, took it along and gave it to the chief. And the chief said, "I always said that the man who killed the monster should have my daughter." They walked on together and came to the place where she lived. "There is the one who killed it," he kept saying, but she repeated as often, "Another killed it." He did not believe her. "It was he who killed it," he kept repeating. By and by the man who really killed it arrived and the daughter said, "This is the man who killed it." Then the chief said to the poor man, "You lied to me," and he whipped him. When he got through whipping him the poor man ran away, and the man who had killed the monster took the chief's daughter.

63. Story of the Mule's Return

(EUROPEAN)

When the Indians were living with the French, the French once assembled to visit their governor, and when they went the Indians went also. They took for the entire journey only a mule on which they put some food. When they reached the place and their food had given out they sold the mule and bought some food. They came back with food on their backs. Walking along, they got home. And, when they got home, they lay down and slept. About midnight, however, they heard some one singing and when the singer had almost reached them they heard a mule bray. It was the mule they had sold. The song went this way: "They set me down far off but I walked all the way and got home."

64. Some Short Stories

There were two villages hostile to each other. A man belonging to one obtained a medicine inclosed in a bottle. If this were uncorked it would kill everyone in the neighborhood by means of a pestilence or something of the kind. The man was taking it to the opposing village intending to open it there, but just before he got to that village he opened it by mistake and the smell of it killed him instead of his enemies.

There is a story to the effect that in ancient times the bear was the Indians' hog, the turkeys their chickens, and the kā′nta (*Smilax* root) their flour, but they did not watch them so they ran away and became wild.

Once a man had tied his horse with two halters. A Comanche came that night to steal the horse and untied one of the ropes but did not see the other. So when he mounted and started to ride away the other halter pulled the horse round in a circle suddenly and the Indian fell off.

KOASATI STORIES

1. The Ordering of the Months and Seasons

All things were made at the same time. The earth, sun, moon—all things—got ripe and were left to man. The creatures having assembled, any who liked a certain month took it and ran off. They pursued but did not catch him. He threw it down on the ground as he ran and it started a new moon. If a variety of bird wanted a month, when it was put down, he took it and ran off with it. When the months were all divided up, they were left to the various creatures. When the Horse was brought forth he said he would have grass to eat and they left it to him. Just so the Bear said he would eat acorns to get fat and they were left to him. The Birds said they wanted to eat insects which come out of the ground when it is hot and they took them. Whatever month one made a gobbling noise for he took. The Horse said, "I will pull heavy things for people." The Cow said, "I am going to raise children for people." And the summer was made. Winter, spring, and summer were made together. Winter said, "Man is going to roast his leg around me."[1] When it was summer the Humming Bird said, "I will stay about and kiss the flowers." When summer was too hot and it was not good to work, the luminaries changed places, the sun and moon. The sun turned into the moon.

2. The Pleiades (18)

The Cluster-stars liked to travel about and dance. They were lazy people who wanted to dance and travel about all of the time. When the planting season arrived they planted and cultivated only pole beans. They ate them, but when it began to get hot they disappeared. They are the Cluster-stars.

3. The Stars-in-a-row

Three persons went out to cut down a bee tree. One carried an ax, one a deerskin on his back, and one a spoon. While they were on the way they got lost and never came back. They are the Stars-in-a-row. (These stars are said to be in the north.)

4. The Star Husbands (17)

Two young women were lying down looking at the stars and one of them said, "I will have that bright star." The other said, "I will have that star which is not so bright." They went to sleep, they were sent for and awoke lying down far up in the sky. When they awoke they found that the bright star was an old man and the less bright star a young man. Presently the wife of the former disliked her husband. Then they slept, and when they awoke again they were back in their own house.

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[1] Meaning that in winter people keep close to the fires.

5. A Story of the Origin of Corn and Tobacco

Six Indian brothers traveled about. The youngest did not have enough to eat, so he left the people and went off by himself. He took nothing with him except an earthen pot which he carried on his back. He went on, camping each night and traveling in the daytime. Going on camping in this way he settled at a certain place near which he saw that two persons had built a fire. But he stayed by his own fire watching it. In the morning the two persons saw him and called to him to come over. When he got there they said, "Cook and eat," and they gave him food which he cooked and ate. He remained to watch the camp, but when day came those two men started out to hunt. After they were gone that Indian took the little earthen pot, made it grow large by snapping his fingers against it, set it in the fireplace filled with water in which he had placed some food, and kept up a fire beneath until it boiled.

The two persons traveled about and came back. When they got there he said, "I am cooking for you." "Alas! (Hīha)," they said, "it is spoiled for us. Now we must leave you."[1]

"To-morrow I will drive bear," said one of them. Together they went on to drive the game toward him. They went on and camped four nights driving bear, and saying to him, "You must drive bear this way." Then he himself went along the trail. The Indian went. When he got where the men were standing together they said, "We shot in this direction. The ground is bloody." Following the trail for a while, they saw some red corn dropped on the ground. The Indian took it and went on with it. Again they found two ears (or kernels) of corn in the trail. He picked them up and carried them on. Again they found two or three lying in the trail which he picked up and carried along. Presently it was bright in front of them because there was a big field there. When they reached it, it was something ripe (grain). The men said, "You must stay here," and they went off. They showed him how to make corncribs before they went. Then they left him alone. But they also gave him tobacco seed, saying, "Plant some of this tobacco and smoke it."

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[1] This is not clear. Perhaps he should not have cooked the food for them because they were supernatural beings. They leave him after showing him how to hunt bear and giving him corn and tobacco.

6. Corn Woman (4)

An old woman was traveling about. She was covered with sores and was very dirty, so that wherever she went people did not want to see her. Finally she came to where some orphan children were living and remained there to take care of them. They said, "Stay with us." Then the old woman said, "Set out the things you use when you cook," and they set them before her. She was Corn. She rubbed herself as one rubs roasting ears and made bread of what came off, which they continued to eat.

By and by she said, "The corn is now getting hard." An old corncrib stood near, and she said, "Sweep this out, shut it up, and go to sleep. I am your mother. You can eat bread made out of white corn." When night came they lay down, and they heard a rapping noise in the corncrib, which presently ceased. Next day they went to it and opened the door and it was full of corn.

7. How the Water Was Lost and Recovered (13)

Some Indians were gambling and continued to gamble for some time. One Indian kept the water and after he had wagered all of his things and lost them he wagered the water. Then the water was won from him and shut up,[1] so that there was none to be had. All creatures needed water badly and went about hunting for it, but they could not find it. At the end of four days a Tososohka (a small woodpecker) while traveling about heard it. He went and told the people where the water was and all went and chopped to get it. Some men chopped with sharp axes and some with dull ones. While they were doing so the Tososohka chopped and cut through to it. Then it gushed out and all of the creeks were full to overflowing. Upon this all of the animals were very happy.

8. The Submarine People (14)

Men and women living under water once came out at night and traveled about. They came to where there were land beings. They wanted some watermelons belonging to these people, so they came out and traveled about again looking for them. They came out every night and then went back to the same place in the water.

When they told about this some of their people warned them not to eat the food of human beings. They replied, "We will not; we only want to travel." "If you eat food belonging to human beings, you will have to remain among them," said the others.

But by and by a woman ate some peaches in this country and was obliged to stay here. She sat down while the rest went away and left her. She sat alone. When day came the people caught her.

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[1] In a cane probably. See Alabama story No. 8, p. 123.

She continued to live with them. And they said, "Why is it that the dogs used to bark every night?" "It is because we came here," she answered.

9. Sickness

It was desired that there should be no sickness in this world, so all sickness was collected and put into a bottle and shut up. "Who will take it far up into the sky and leave it?" they said, and they searched for all sorts of creatures to do this. They brought all kinds of winged creatures, but to no purpose. Then Snipe said, "Here am I. I can go far up, to the very zenith," and he was gone. When he came back he said, "I have been there." Then they believed him and gave him the bottle. He went straight up with it and disappeared. However, in a little while he came back still carrying it. While he was holding it he dropped it, it burst, and everything that causes sickness scattered about. Sickness came to be everywhere.

10. The Six Brothers (11)

Six Indian brothers lived at a certain place. One of them started off and disappeared. After some time had passed and he did not come back another started off. He went on and did not return. The same happened to five of them. The last started off and came to a bent tree under which was a smooth piece of ground. After standing there for a while he climbed the tree. While he was standing upon it an old woman carrying a basket came beneath. "Young men standing in the tree and I used to wrestle with each other," she said. She came and looked up and saw him standing there. "Get down. Let us wrestle," she said to him. He approached and jumped upon her and began to wrestle. As they went round she threw him down and he stood up again. This happened repeatedly. Presently she threw him down near her basket, whereupon he seized a club which was in her basket, struck her on the head, and almost killed her. He kept striking her on the head until he had killed her. Then he cut off her head and threw it away, but she said, "Come together," and it came back again. This went on for some time and he did not know how to destroy her. Finally he took her heart and threw it with force against a tree, where it stuck, turning into tree fungus (båkto). So that woman died.

Afterwards the man went and brought his sister who had remained at home. When she came she put the war club into the basket and took it along. Her brother cut the antelope's (old woman's) nose off, made a pipe out of it and carried it with him. Then they started off in the direction from which the antelope had come. They went on until they heard at intervals the noise of one pounding corn and laughing. They went on, and, when they came to the place, they found a young girl, who said, when she saw the basket, "That looks like my grandmother's basket." "No, she made it herself," he answered. And she said of the club, "This is like my grandmother's club." "No, it is to tickle you with," he said. "When you eat people,where do you put their bones?" he said. "We put them on the other side of that dead tree," she replied. Then he got an arrow for each and went to the other side of the tree. Shooting upward over one pile of bones he said, "Look out! It will stick into you." Upon this the dead man awoke and sat up. He treated each of them in the same way, took them, and went on.

"Don't look behind you," he said to them. But, as they went on, one of them looked back, turned into a wildcat, went off howling, and disappeared among the thick bushes. They went on again and another looked back, turned into a panther, and went off howling. When they went on once more, another looked behind, turned into an owl, and flew hooting out of sight. They started on again and had gone for a little while when one turned round and looked back, changed into a crow, and disappeared, cawing.

After that he and his sister traveled along alone. When they reached a hill he wanted to go up. "When I sit upon the notch of the arrow, and jump, hold on by one of my feet," he said to her. But when he sat on the notch of the arrow (not using a bow) and jumped, she laid hold of his testiculi and he came down again. When he jumped again, she again seized him by the testiculi, and he came down again. That happened repeatedly until he stopped trying to go up. He said to his sister, "They shall call you 'partridge' and you shall stay here always." He threw her up and she made the noise that is made by a bird flying at night, and disappeared. Then that man himself sat on the arrow notch, jumped up, started upward, and was gone.[1]

11. The Still Crawling Sister

An Indian had four grown sisters and a fifth who was still crawling. They had but the one brother. One time the sisters said, "To-night let us lie with our brother." The little girl who was still crawling heard them. And when her brother came home she said to him, "They want to lie with you." Then he broke up a bottle and kept the small sharp pieces. At night, when he lay down he put them by his pillow. After all had gone to bed and had lain for a while, his oldest sister woke up and lay down with him. Then he took the broken pieces of bottle and stuck them into her so that the blood came out; she awoke with her face all bloody and went away. Another lay with him and he stuck the pieces into her under the ear. When the blood came out she awoke and started off. When another came and lay with him he stuck them into some part of her and she went back. All were treated in the same manner.

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[1] Similar stories relate that the man became the thunder. See Bull. 47, Bur. Amer. Ethn., pp. 85-107.

Then the brother disliked them. They had made him angry and when day came he tied up a small package and put it upon his back. "You can stay by yourselves," he said and set out. The one who was still crawling tried to follow him, so he took her up, placed her upon his pack, and started on. He went until he came to a bluff on the shore of a lake and threw her from it into the water. About four o'clock on the same day she came back out of the water. He had thought she would come crawling but she came out walking. When she reached him he took her and went on. Traveling along with her he made his camp close to a big sheet of water.

After he had made his camp there and some time had elapsed children were born to his sister in some strange way. One that she bore was a little Otter. Next she gave birth to a human baby. The third time she bore a little yellow Mouse. They continued to live in that place.

After that an old woman came to look at the sister and went away again. Certare cum ea volebat utra pilos genitales longiores haberet. Postquam Mus flavus adeo satis crevit vetulae ad domum mittebatur, vetulaeque pilos genitales longos detondebat, quoscum detondisset reportabat. Illa ergo mulier quae serpserat picem pineam inter vetulae crura ponendam curabat. Postridie mane ad mulierem vetula adibat. Vetula vestitum suum elevabat et videbatur vagina carere. Deinde mulier quae serpserat vestitum suum elevabat et pili sui adeo erant longi ut usque infra genua pertinerent.

After that the old woman said, "Let us race with each other." She said to the woman that had crawled, "I will not run down there close to the water. You run down there." She teased her until she agreed to race. The woman that had crawled ran along on the trail close to the water. When she was about halfway, something said, "Oho, go back!" and as if she were flying she fell upon the water and disappeared under it. And she did not come out again.

Next day the little Otter was sent to look under the water and he came back. After he had gotten back he said, "A tie-snake is holding her under water so that she can not come out." Then the human child cried until he was almost dead. He broke a bottle and gave the Otter the pieces, and next day he dived down again with them. The woman came up near a log lying on the water and sat there with the little Otter. The little Otter then took the pieces broken from the bottle and cut the snake in two. And his mother came out.

Then they said to the little Otter, "Your place shall be in the water." They said to the little yellow Mouse, "You shall live in hollow trees." The human child, however, they took with them.

12. BEAD-SPITTER (7, 10)

Two girls living in an Indian village wanted beads and said, "Let us travel to see Upward-shooter who throws down beads." They started on. As they were going they came to an Owl by the trail hunting for something in a water hole. "Where are you going?" he said. "To the home of Upward-shooter," they said. "Where is the trail to Upward-shooter's house?" "This good trail goes to my house," he said to them. "Go along the bad trail." "What are you hunting for," they said. "I have lost in the water a sapīa[1] which I always carry on my back," he said.

Then they started along the bad trail. The Owl flew around ahead, reached his house, broke a necklace of beads that was about his sister's neck, and threw the beads on the ground. Then he picked up some of the beads, put them into his mouth, and sat down. When the young women got there the Owl tried to cough as he sat and scattered beads about his yard. Then the girls picked some of them up, but there were not many.

At sundown Owl was invited to a dance. They said, "Go quickly! He wants you, Owl," so he started on that same evening. "Shut those young women up in the house," he said to his sister. So she shut up the house. He said to her, "I have placed chamber pots in the house for them." But they did not want to urinate into them, and went outside to urinate. Then he said, "Prevent them from going anywhere." When he was gone she tried to watch them, but they did not want to stay there and said, "Let us try to run to that place." So they started on.

They went on until they came to the place and found Owl dancing there with entrails tied about his neck. Beads were everywhere about. They arrived and picked up the beads. Then Owl returned home and when he got there whipped his sister until she cried, but the young girls stayed where they were, picking up beads. Owl did not like this; he did not like it at all. He sharpened a deerhorn. After he had sharpened it, and Upward-shooter had lain down to sleep, he took the deerhorn there, inserted it in his ear, struck against it, and killed him. Then he ran off. He got home. Then all of the people informed one another and came together. And the Owl wept, "I am all alone by myself, I am all alone by myself." "The one who talks that way is the one," they said. "No, indeed, I am saying that I am left all alone by myself." When they buried the man, the people said, "Whoever cuts off his hair and fills this box with it completely shall have one of these girls." When they put things into it the Owl cut off all of his sister's hair, which was very long, and put it in. But the box was not full. An orphan cut off his hair and filled it completely.

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[1] See note on p. 148.

But the girl was not given to him. They said, "Whoever kills a white deer shall have this girl." Then Owl got a white dog and killed it, cut off its head and feet and brought it to the place. "It is not a deer," they said. The orphan killed a white deer and brought it thither on his back. "This is a white deer," they said.

Then they said, "Whoever kills a white turkey shall have her." All of the men assembled, got into a canoe, and went to the other side of a great sheet of water. When the canoe was brought to land they separated to hunt the white turkey. "As soon as a gun is discharged we will all come back quickly to the canoe and get into it," they said, and when the orphan discharged his gun all came there quickly, got into the canoe, and started back over the water. They started before the orphan had arrived and when they were far out he got back and shouted, "Hold on! I want to get in with you." But they went on out. Then he shot at them and broke their canoe, when some died in the water while some flew back home.

Then the orphan, left alone, took the white turkey and wandered along on that side close to the water. As he was going on a Bird came and perched on a tree near by and said, "bi′sisis." "Heye′, I will kill you," he said. "Don't do it. I am going to tell you something. I come to let you know that something big is following your trail. Make four chunk stones, climb up into a willow tree with them, and sit down." So he went on for a while, made four chunk stones, climbed up into a willow tree bending over the water, and sat down there. Then he heard something coming behind striking against the bushes. "Ohoho," it said, "I will never let you go."

Then Roller's dogs came along. They were spotted panthers which came on each side of him. They kept coming, and when they got to the bent tree they wanted to climb it. While they were below he threw a roller down into the water. Then the spotted panthers jumped into the water and hunted about. After they had remained there for a while they got out and wanted to climb the tree again. Again he threw down a roller and again they jumped into the water, hunted about and came out. They reached the same tree and were about to climb it when he threw down another roller and again they jumped in and hunted about for it in vain. He threw in the last one and they hunted all about for that to no purpose.

Then he (the monster) set a brass bucket upon the ground, filled it with water, killed his dogs, put them in as they were and built a fire underneath. After the pot had boiled for a long time and they were cooked, he took it off and ate both of them. After he had eaten both he washed the brass bucket, tied it up, and set it on the water. Then he threw the dog bones into the water, shouted to them, and all came to life, and they went on. He took them with him, started off, and disappeared. The man sitting in the tree got down and started along by the shore of the ocean.

He went on until he came to where two girls were bathing. They had left their clothing at some distance. They would come out of the water, run back, and jump into it. When they came out and were just starting to run back, he took their clothes, climbed up on a willow bent over the water and sat down. The girls hunted for their clothes and did not know where they were. They thought they had gotten caught in their feet and thrown into the water. So they hunted in the water, but in vain. While they were doing so the man spit upon the water. They looked up and saw him. Then they sat down in the water and asked him for their clothes but he would not give them up.

"Give them to us, uncle," they said. "No, " he answered. "Give them to us, brother," they said. "No," he said. "Give them to us, grandfather." "No," he answered. Then they sat for a while urging each other to say something. Finally one said, "Give them to us, our husband." "That's it. That's it. That's it," he answered. Then he gave the clothes to them and they put them on.

"Come down," they said, and they took him home. Before they got there, they made him stop. They said, "We will go and see our grandmother who is a bad old woman." They went on ahead and told her. "Kohoho, have you got someone?" she said. So they went back for him. After they had brought him to the house they made him lie down, with a Crane standing at his head.

By and by, when it was nearly midnight, the old woman got up quietly, but the Crane said, "Koloñ," and she lay down again. Then she said, "Day comes upon me afraid of that person's creatures." She said that she had had diarrhea. The next night when he lay down a Rattlesnake was stationed near. When the old woman tried to get up quietly, it said, "Tcā+s," and she lay down quietly again. It continued that way until daylight. The next night, when they lay down, an earthen pot was placed at the head of the bed. The old woman got up quietly, seized a club, hit it, and broke it in pieces.

After that the man went hunting and shot forty quail. They roasted them. When they were strung together he made four arrows and started off with them. He reached the water with them and stood on the bank. "My friend," he said, and a big Alligator came out. "You are not the one," said he, and it cried and dived out of sight. The next time he called a big Turtle came out, but he said, "You are not the one," and it cried and dived out of sight. He called again and a long Snake came out, but he said, "You are not the one," and it cried and dived out of sight. When he called the fourth time Snake-crawfish (Horned Snake) came out, and he said, "You are the one. Come here!" It started to come and when it got near he jumped upon it, hung the roasted quail upon the horns and sat down between them.

Then he threw a roasted quail far out on the water and the Snake went on rapidly after it. He took it and ate it and started to go down into the water. But when he had nearly swallowed this one the man threw another roasted quail far out and he went on after it. He kept doing so until the roasted quail were used up and then he shot arrows which the Snake pursued in the same manner. He went rapidly to the place where an arrow had fallen, picked it up, and carried it along. It kept on that way until he shot the last arrow when he was close to land. The Snake went fast and struck the shore, and just then the man jumped to land and stood there. He went on and as he did so the bank broke under his feet, but he jumped and stood up, and when the land broke away again under his feet he went on again, jumped, and came out on a hill.

After he had reached firm ground he traveled on. He started for the house where his sisters lived, but before he reached it his sisters went out to get water and passed by him. Then he went to the trail, stuck an arrow up in the ground in the middle of the trail and hid himself. They got water and started back, but when they reached the place they saw the arrow. One of them said, "This is like our brother's arrow," but the other answered, "He is not about here. He went away and may be dead."

Then the man who was in hiding stood forth. "Whose children are these?" he said, indicating two infants which they had with them. "Owl's children," they answered. Then he said, "Take water and fill up the kettle quickly. Kindle a fire beneath and make it boil. Then take the children and say to him 'Look! Look!' When the Owl looks in that direction, put them into the water and run toward me."

So when the water began to boil, they took the children, said "Look! Look!" and when Owl looked toward them, put them into the water and ran toward their brother. Then Owl said, "I will never let you go." He ran after them. Then they ran fast to the place where their brother stood. When Owl had almost caught them they reached the place and their brother with his bow ready came out from behind a tree which stood to one side of the trail. "Ai," said Owl, "I do not intend to hurt them." but the brother shot him down.

Then he took his sisters and started on. He went until he came to where his grandmother lived. "I have come," he said to her. His grandmother did not believe him, saying that people always lied to her in that way. Then he drew the point of an arrow across her eyes and she looked up with restored vision. And she was very happy.

13. The Story of an Orphan (7)

An orphan was traveling along and other persons said, "Let us cross to the other side of this big river." They took the orphan along. They went together and reached the other side. They told him to wander off [hunting] and when he did so they got into the boat and went away, leaving him there. Then the orphan said, "Hold on, I want to go too," but they left him and went away. Not knowing what to do, the orphan traveled along by the river. He traveled, traveled, and presently a Woodpecker came close to him singing. "Hī+yi′, I will knock you down and kill you," said the orphan. "Don't. I am making a noise because I have something to tell you." "All right. Tell it to me!" he said and he rubbed red paint on the Woodpecker's head. Then the latter said to him, "Something big is pursuing you. Make many arrows. And as you travel make four wooden rollers, travel on, and sit at the end of a bent-over tree. The big thing, Big Man-eater, will come there with some huge dogs."

He got there with the dogs. Then the man was sitting up in the tree. And he threw the rollers one by one far out on the water. Each time he did so the dogs jumped in after it. When he threw in the fourth one, the dogs did not want to go in after it. So Big Man-eater became angry and killed all of his four big dogs. He took out a little clay pot which he always carried in his pocket and made it large by snapping his fingers against it. He set it down right at the very edge of the water, made a fire, and put water into the pot. Then he put all of his dogs into it, cooked them, and devoured them all. He put all of their bones into the water, stood on the bank and called all of his dogs by name. One shook himself and came out. All four did the same thing. He called to them and started off and they disappeared.

Then the orphan climbed down, made many arrows, and traveled on. As he was going along he shot and killed a bird. He killed a number of them and roasted them. Then he took them with him and stood on the bank of the river. He called, "My grandfather," upon which the turtle, alligator, loggerhead turtle came out in succession. "Not you," he said. After they had gone away the Horned Snake came out. "You are the one," he said. Then it came close to him and lay still on the water. It was very pretty, having one blue and one red horn, and he sat upon them. Then he threw a bird far off. The Snake shot forward, picked it up, and ate it. When it was finished the orphan threw another far out. While he was doing this he was sawing upon the horn with a strong rope he had. He threw another far off and the Snake went on with him. Meanwhile he kept sawing upon the horn. Now the Horned Snake said, "What are you doing to my horn?" It gave him an itching feeling. "I am doing nothing," he answered. "I like it and so I am patting it." He went on in this manner until there were no more birds. Then he shot an arrow to a great distance and the Snake went on rapidly with him. When he got to the arrow he seized it by the ligaments used in fastening on the feathers and swallowed it. When he was about to sink the man shot another. The last one stuck into the ground close to the water. At that time the horn was about cut through. Holding it, he jumped and reached shore with the broken horn. The bank slid back under him, but he kept on and got out. Then he started on.

When he had nearly reached the house where his sister lived he stuck up an arrow at a spring by the road. Then his sister came for water and saw the arrow. She said, "This looks like my brother's arrow. I think he is not in this world and has been dead a long time." Then her brother, who had hidden himself, stood up and said, "Hē+, I am not dead. I have returned." He talked to her.

When he was on his travels they said to him, "Your sister has married Owl. They have a little owl baby." So he said to his sister, "They say you have married Owl." She answered, "I have married him. He whips me all the time." At that her brother was very angry. He said, "When I come, heat some water boiling hot on the fire. Call to Owl and when he looks toward you throw the little owl into the water and run this way."

When he got there Owl was seated fixing an ax handle. Then the woman called to Owl. When he looked toward her she threw the little owl into the hot water and ran off. Owl ran toward her, holding his ax handle; but, when they got near, her brother, who was hidden, stood up. His sister went round and stood behind him. Owl came on, intending to hit her, and suddenly saw her brother. He said, "O-oh, I was just playing with you." But the brother shot him through with an arrow.

14. The Wicked Mother-in-law (8)

An old woman lived with her two daughters. They used to go in swimming in the creek. One wore a red dress and one a blue dress, which they removed while they were bathing. A young man reached the place, took the dresses, and, climbing up to the top of a bent willow, sat there. After the girls had been in the water for a while they came out and looked for their dresses, but they were not there. While they were hunting about one saw something red in the water and said, "Our dresses have been blown into the water." Diving, they hunted about and tried to find them in the water but could not. Then they looked up and saw the youth who had taken them sitting with them in the tree. "Give me my dress," one said, but he kept refusing them. After they had asked him repeatedly the man said, "By what kinship term will you call me?" "Our grandfather," one said. "No!" he answered. "Our brother." "No!" "Our uncle." "Nothing like that," he answered. "Our husband." "Yes," he answered, and he came down and gave them their dresses, and they went home.

But when they got home, their mother, who was a bad old woman, wanted very much to kill him. So, while he was staying there, she said, "I want something." He went out hunting and brought it in. She said she wanted something else, which he also brought. "I want you to repair the house for me," she said. "I have bark cord ready," he answered. He set out. When he arrived at the place a horned snake tried to wrap itself around him, but he cut it all to pieces. Then he brought more bark cord and finished the house.

Then she spoke again, saying, "Let us race." "No indeed," he answered. "Let us wrestle," she said. "No indeed." After she had urged him for some time, he said, "Now at last I am angry," and he threw her down so hard that she was hurt. Letting her lie there, he went away.

15. The Orphan Boy and Rabbit (6, 62)

Two Indian towns stood on opposite sides of a river, and an Indian of one town went over to the other, found an orphan child sitting down defecating outside of a house and carried him across on his back. He carried him along to his house and set him down on the ground and they fed him. The man made arrows for him and gave them to him, saying, "Kill some birds." So he went around killing birds. They said to him, "If turkeys come do not chase them away but drive them close to this place." White turkeys came and ran off, but before they had gone far they stopped and came back. When they came again he chased them a short distance but soon stopped. When they came again and ran off he went with them and wanted to keep on running. So he went on after them to the edge of a cliff under which they flew. They kept going until they came to a white town, into which they disappeared. The Indian stood there looking and then lay down for a few minutes. Then he rose and went on back. Looking down he walked on (or he walked heedlessly), and lay down upon a corncrib. Presently his foster father called to him, "Did you see what I told you about? That is your village." Then he took a little blood from some food that was cooking and hitting him with it, said, "Have monthly periods like women."[1] Then he said, "Kill some birds and bring them here." He went out and killed some blue jays and some Carolina parrakeets. He also killed two rattlesnakes and brought them to him. Then he dressed the feathers, stringing them together, and made a crown for him. And he made leggings for him, moccasins, and a bag, into which he put rocks. When he made the garters, he ornamented them with rattles of the rattlesnake, and he showed him a trail and sent him along it. When he set out and blew upon a flute all of the birds and rattlesnakes made noises. "When you start along, you will meet some women each of whom will say, 'Kill for me that bird perched on the tree.' Kill it for her, but do not pick up your arrow again. Leave it and go on."

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[1] Some element is missing in this part of the story. The boy is made to visit the town of the white turkeys and is afterwards told that it was the one to which he belonged. Why a feminine organic function was afterwards bestowed upon him is not explained.

Then he started on and a woman met him who said, "Kill that bird perched on the tree for me." He killed it for her but left the arrow. "Take your arrow standing up here," she said, but he left it and went on. As he was traveling along another one met him and said, "Kill the bird perched on that tree for me." He killed it for her and went on. Another met him, asking the same service. He killed the bird for her and went on. Quum quartae mulieri obvenisset, lapidem quem secum portaverat in vaginam ejus intrudebat atque dentes qui ibi erant diffringebat.

Going on from this place he met Rabbit. They stood talking to each other for a while, and Rabbit, who had a white deerskin and cords made of slippery elm bark, said, "I am going to tie up the legs of turtles and take them out of the water." He teased the orphan so much to accompany him that he finally consented to go. So they traveled on together. When they got to the water the fine clothes were laid down flat on the ground with the dressed deerskin over them. Then both started into the water together. "When I say 'Now' we will dive," they said, and when they said "Now" they dived. Then Rabbit came out quickly and looked about. Not seeing his companion he got out of the water, tied all of the clothing up in a bundle and ran off with it. The other, however, stayed in the water and kept tying up terrapin, and when he came out he had no clothing. He was very sad. Then he took the terrapins and went on. As he was traveling along late in the evening he found a persimmon tree, shook it, and ate of the fruit. After he had eaten enough he shook it again, picked up some persimmons, mashed them, and rubbed them over his entire body. It made the surface of his body rough. Then he took the terrapin and went on. Coming near a house he put the terrapin down in a clay hole and stood looking at the house. Presently a girl came out and stood for some minutes regarding him. Then she went back and said to her mother, "There is a man standing out there." "Oh! you have a person. Go and bring him here," she said, and the girl went out and brought him in. When he got to the bed she said, "Sit down here." But he replied, "I am too dirty. I will sit here," and he moved the bed a little and sat down on the floor. He remained there until night, when they washed him and made him lie down.[1] So he remained there and at the end of four days he said, "Let us go to bathe." They set out. They went down to a big creek near by and as soon as they got there he dived out of sight under water. After the woman had sat waiting for a few minutes he came out on the other side of the creek. He dived again and came out close by her. After he had done this four times he said, "All right." The woman stayed to wash her hair. Then both came out and returned to the house.

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[1] The story teller forgot to mention the terrapins again, though they played a part in the hero's cordial reception.

"Tell all of your people to go to the water and look," he said to her. So his wife told all of her people. They went and looked and the water was white with the multitudes of fish. They gathered them and put them into baskets, and, when they had roasted them, they ate.

Not long afterwards the man took his gun and started off. Walking along close to the creek, he discharged his gun from time to time and presently returned. "Let all of your people follow my trail," he said. So they went along where he had been and found dead deer split open hanging on trees all about. Gathering these, they brought them home, cooked them, and had lots of venison to eat.

And then he combed his wife's hair and parted it and made a line of red paint down the middle. He took a war club, stood facing her, and struck her so that he split her into two women.

After that Rabbit said to his wife in the same way, "Let us go to bathe in the creek." So they went. When they got to the creek Rabbit dived into the water and after remaining there a while came out, and they returned home. When they got there he said to his wife, "Tell all of your people to go to the creek and look into it." All went down and looked into the water but there was nothing there except a single minnow floating upon the surface. They went back without anything.

The day after all had gotten home Rabbit took his gun and went out and killed a small deer with unbranched horns. He walked on with it, and, instead of discharging his gun again, he cut the meat up and walked about hanging it up on trees, after which he came home. "Let them follow my trail," he said, and his wife told all of her people. On following his trail about they found one small piece of meat hanging up. They did not want to hunt longer and went home. "That is a foolish, lying man," all said.

Next Rabbit made his wife sit down, combed her hair, and parted it. He stood facing her, seized something like a war club, struck her, and killed her.

Then Rabbit ran off and was pursued by dogs. He got inside of a hollow tree and the people seized sticks and hit about in it for a while but did not know how to get him out. Then they went to get an ax, saying to Blue Crane, "You have a good voice. Stay and keep watch of him and call for us if it is necessary." They made him stay there and went off to hunt for an ax.

After Crane had stood on guard for a while, Rabbit said, "Look in and see what I have here." When he tried to look inside, Rabbit said, "Give me some small, strong twine." He gave it to him. Then he tied up Crane's neck. He tied him up inside, came out, broke a switch off, and whipped him. After he had whipped him for a while Crane called loudly. Then the people came running, but before they got there Rabbit ran off and disappeared. He had whipped Crane very severely.

16. THE STORY OF CROW (3)

A man having two little boys used to go hunting, kill deer, and bring the liver back to them. "What does our father do with the meat?" said the boys. "When he goes again let us watch him secretly." So, when their father started out, they followed behind him. As they traveled along their father killed a deer and went on carrying it on his back. They looked to see where he hid it. Then he stood on the shore of a big pond near by and shouted. A woman came out and he put it down for her. When he started back the boys were on the watch and got home quickly. While they were there their father came, bringing only a liver, but he thought they had remained at home. When their father again went hunting the boys ran to the pond and called out, and when the woman came out they shot at her and killed her. She was a bullfrog. They went right back and waited until their father came home.

"I used to tell you that you must do nothing, but you have done something," he said. The boys did not reply to this. Then their father said, "You are grown up. I am going to bring warriors to fight you." When he had so spoken he ran away. Then those boys made many arrows. And they hunted for bees, wasps, bumblebees, hornets, yellow jackets—all creatures that have stings—and brought them into the house. They got ready. They dug a cavern under the ground and then waited.

By and by their father came with numerous men in ranks. When they got near the boys opened the receptacles containing the stinging things and threw them all down, while they went underground to hide. Then they heard many noises, and when these died away they came up and looked out. The ground was black with dead men. Then the boys said, "Where is our father?" They went about hunting for him and saw him lying among the rest. "You haven't any sense," they said. Then they took a bowstring and sawed across their father's buttocks with it. "From now on you shall travel about under the name of Crow," said they. They left him and the Crow got up. Calling "Ha ha ha" he went away. Crow is what he is.

17. The Obstacle Flight (9)

Big Man-eater stole a young girl and carried her off. All of her brothers hunted for her but in vain.

Big Man-eater took her to his place and kept her there. When day came he went off hunting. When he came back he had killed nothing and said to the girl, "Cut off your breasts and roast them for me." Then she cried, wrapped a blanket about herself and lay down. Then an old woman cut off one of her breasts and gave it to her. She roasted it for him and he ate it. Every day he went hunting and every time he came back he said to the girl, "Cut off a piece of your body and roast it for me." She wept. And the old woman said to her, "When you grow up, he will kill you."

Then the girl was very much frightened. And the old woman said to her, "Just as soon as he has gone, start to run away." When he was gone she defecated and placed the excrement on the trails by which they got water and wood. She placed some on the top of the house. She hid Big Man-eater's chunk stone (or roller) under the bed. Then the old woman gave her a piece of cane and a little mud. She said, "When he pursues you and has nearly caught you, drop the cane and go on. When he has nearly caught you the second time, drop the mud." Then she ran off.

When Big Man-eater got back, he called out, "Woman." "Hulloa!" something answered. Again he called, "Woman." "Hulloa!" it said. Again he called out, "Woman," and he began to swear. "Hulloa!" it said. "She is sitting down there in front of me," he said. He went to look and found only excrement. Again he shouted, "Woman," and it answered "Hulloa!" He went to look and again there was only excrement. That happened four times. "Get my roller," he said, but the old woman would not tell him where it was. After he had hunted for it a long time he found it under the bed. He took it and rolled it along the trail to the water. It would not keep on. He rolled it along another big trail and it would not keep on. He took it and rolled it along another big trail and it would not keep on. He took it and rolled it along an old trail and it went rumbling off. "Ohoho, I will never stop pursuing you," he said.

He went on in pursuit. Then the girl dropped the cane and as she went ahead a thick canebrake grew up there. The roller stopped. Big Man-eater tried to roll it again and it did not go on. Then he seized it, put it on his back and carried it through. He dropped it on the ground and rolled it. When it started ahead it nearly caught up with the woman. Presently she dropped the mud, and, arriving at the place, the roller stopped. Big Man-eater took it up, placed it on his back, and carried it through the bog. Then he dropped it to the ground and rolled it, and it went on. He followed close after it.

Now the girl called out (in Muskogee), "Something has nearly caught me, my brothers." When her brothers heard her speak thus, they hunted for arrow cane and made some arrows. When she cried out, they said, "Our sister is coming. Some animal wants to kill her." They kept on making arrows.

When she reached them they took her and shut the door upon her. Then they stood waiting for the monster and fought him. When he arrived, they shot arrows into him. He said, "Ahehiho′, there are lots of mosquitoes here." They kept shooting at him until he had almost passed them. They whipped him with their bows, but he did not fall down. Then a Red Bird came flying, perched on a tree near by, and called out. It said, "Hit him in the ankle and he will fall down." They seized the cooking paddle and beat him upon the ankle so that he fell down. He was dead. Then they gathered a lot of wood, piled it upon him, and set it on fire. It finished burning. When everything was consumed they took the charcoal and threw it up into the air, upon which blackbirds called and flew away. The next they took and threw up turned into bees, which hummed about and flew off. Again they took some and threw it up and it became crows, which flew cawing away. Again they took some and threw it up and it turned into insects of all kinds which flew away.

18. The Obstacle Flight (9)

(SECOND VERSION)

Big Man-eater stole a little girl and took her to the place where his mother lived. By and by Big Man-eater went hunting and said to the little girl, "Get a cut of meat and cook it for me." When he was gone his mother cut off a piece of her own flesh and cooked it. When Big Man-eater got back she fixed the table and told him to eat. Then he said, "That is very hard for the flesh of a little girl." "It is indeed hers," his mother said. By and by he was going hunting again and said, "Cut off another piece and cook it." After he was gone his mother said, "Go and hunt for fruits of all kinds. He hurts me badly by eating off of me; he will eat you up." She hunted for all kinds of fruits; blackberries, huckleberries, watermelons, all kinds of things, she brought back and prepared. "Now, run away," she said. "By and by, when you hear Big Man-eater making a noise in pursuit of you, throw down some blackberries and run on. He goes along with a great roller. When again he almost catches you throw some more down and run on. When he nearly catches you again, throw down some huckleberries."

So it happened, and when she got near home she began to sing, and her father and mother heard it. "Oh ho, that little girl has been off traveling somewhere and is coming home," said her father.

He took a bow and arrows and ran to meet her. When he met her, the little girl's father shot an arrow and broke the roller behind which Big Man-eater was running. He shot again trying to kill Big Man-eater but the latter said "Heye, the way mosquitoes bite is too bad." No one could kill him.

19. Thunder and Laigatonōhona

Thunder used to beat everyone playing with the chunk stone. On one occasion he won all of the property from a certain man and finally his wife. When the man was stingy of her and would not give her up Thunder took fire and blew it on him so that he burned him all over. So the man ran away. Walking by the side of a river he heard someone pounding iron. He went to the place and found that Iron-woman was making the noise. When he reached her Iron-woman said, "Sit down on my bed," but he answered, "No; I am dirty." Then she took him to the water, and, when she put him in, the minnows ate off all of the burned meat so that he got well. Then Iron-woman said, "I want you to win everything back from him," and she made arrows for him with which he started back. Iron-woman also said to him, "When you arrive Thunder will say, 'Let us gamble together as we formerly did.' Then say to him, 'My arrows are not very good.' He will say 'Crane has a good one; let him loan it to you.' " It happened so, but the man went to get his own arrows. When they played the man won everything from Thunder, including his wife, but Thunder was stingy of her. Then the person blew fire on him and burned him and made him run off. He pursued him round all of the four corners of the earth, blowing fire upon him. He burned him so that his bones were split and dropped down. Laigatonōhona ("dung roller"),[1] which was this person's name, picked them up and made a feather headdress out of them. They are stuck on his head to this day. Thunder, however, disappeared in the east. This is all.

20. Thunder (45)

There were four Indian brothers and one sister, making five, living with their mother. After a rainy spell the girl went in search of wood when lightning struck the ground, "pȧs." Thunder stood there, called her to him, and said, "Where do you lie down to sleep?" "I lie down to sleep by my mother," she said. "To-night I will come for you," he said to her, and she answered, "All right, I will lie down inside of the corncrib." That night she lay down in the corncrib and Thunder went there and carried her off. He went on with her to his house. And her mother, none of her brothers, no one, knew where she had gone. Her mother wanted to see her so much that she wept.

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[1] An insect which rolls balls of cow manure about.

By and by one of her brothers went hunting along the trail, got to the house where she was staying, and saw her sitting there. "I have come in search of you. Our mother wants to see you," he said. She did not want to go. "Roll that big thing for me," said Thunder. The man tried to roll it for him but it rolled upon himself and injured him so severely that he died. When he did not come home, another tried to find his sister and came to the same house. "Roll that big thing for me," Thunder said. When he tried to roll it it rolled upon him so that he died. Then another came hunting and he said, "Roll that big thing for me." He tried to roll it and it hurt him so badly that he died.

After that the last one wanted to hunt and he made some arrows. He made two red arrows and two white arrows to carry with him. He went on after his elder brothers, and when he crossed a creek with a good current, something red (a star) passed rolling along with the current. "Take me and go on," it said to him. So he took it and went on. He went on with it and when he got to the place Thunder said, "Roll for me that big thing over there." Then he rolled it so that it fell off of the bluff with a great noise and disappeared.

"Let the person who has just come get water for me," said Thunder. And he gave him a bucket. He took it together with his arrows and started on. When he arrived at the place he found two supernatural snakes, one on either side of the water. He pinned their heads to the ground with his arrows. Then he got water and came back.

When night came they lay down and slept, and just before day Thunder went off hunting. Then the man seized his sister, who did not want to go, and started off dragging her with him. When he had nearly reached the creek the noise of thunder was heard behind him. Before he had crossed the creek Thunder struck down upon a tree and stood there. Then the thing that he had brought with him said, "Let me get down," so he threw it upon the ground and it fought for him. After they had fought and rested at intervals, the star beat Thunder, and he disappeared with a great reverberation in the direction from which he had come.

Then the man carried his sister home. When they got there and her mother saw her she was very happy.

21. The Giant Elk (46)

A man traveling along met a pygmy. An old man said, "Whoever first kills a very big bad elk which pursues people in order to kill them will be able to slay anything." The pygmy, the man, the Panther, and the Wildcat, all four, sat down and waited. For four days all stayed there looking for it. Then the elk made a noise. They heard something coming toward them. Then all stood up prepared to shoot. The human being stood in front, the pygmy next, the Panther third, the Wildcat last. Then the big thing came on trumpeting. When they saw it the Wildcat was very much scared. When the big creature got very close the Wildcat was so scared that he said, "Oh, I want to defecate," and he ran off. But the man who stood in front aimed at it and the pygmy standing next aimed at it. Then the creature came out of the woods. When it got near, the man tried to shoot it but could not. Then the one who stood behind, the pygmy, shot. And when the elk began to fall over, the Panther who was behind jumped upon it and threw it down. Then the Wildcat came running, and when it died he jumped upon it and chewed its throat. And the Wildcat said, "I was not through defecating, but I stopped and ran back here." The pygmy got all kinds of game because he had beaten the others.

22. The Giant Deer (46)

(SECOND VERSION OF ABOVE)

There was once but one deer, kept in a certain place, and Bee-martin[1] went about with him to watch him. While they were traveling around the bird slept and the deer disappeared. Then he went to ask the deer's whereabouts of Flying Squirrel, who went in all directions and then said, "He is on a forested island toward the south in the middle of the ocean." By and by they called him from a distance, and when the deer came near a man, a pygmy, a Panther, a Dog, a Wolf, and a Wildcat stood together to meet him. When the deer came near he made a noise, and the Wildcat when he heard it was very much afraid and cried out, "Ahē′+ya hiya′." When it got very near he said, "I want very much to defecate," and ran off. When the deer arrived the pygmy shot first. The human being shot next. The Dog was too slow, and the Wolf was first to jump upon him. Next the Panther jumped upon him and threw him down, and they killed him. The Wildcat came and chewed him and stayed by him. After the deer had been killed they gave only the horns to the Flying Squirrel. They kept pulling out his hair and throwing it about, and his tail, which was very white, was made to go around. From that time there came to be lots of deer, and they came to have hair. Because they gave the Flying Squirrel only the horns he likes nothing but horns to-day.

23. The Hero from Under the Water

Six Indian brothers lived under the water. The youngest was unmarried. All of the older brothers had wives; he was the only one without. Women wanted to get him, but he did not want any of them. He thought, "I will wander off somewhere and die." So he traveled on until he heard some one chopping wood. He went on and when he came to the place he found a girl there chopping wood. When she saw the man, she said, "They make me stay here and watch the field lest raccoons steal some of the corn. Will you stay here and comfort (i. e., marry) me?" And they stayed there together.

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[1] The identity of this bird is somewhat uncertain.

By and by she said to him, "Let us go to see my uncle; he lives not far away." "My father," she said, "lives at a distance." So they set out to see the girl's uncle. When they got to the place he looked out and said, "Ohoho′ ho′, my niece, that is a good young man." He said, "Let the young man who has just come kill some ducks for me." He gave him a strong cord, and he took it and went on. When he got to the water he took off his shirt. There were many ducks on the water, and, taking his strong cord, he dived under, reached them, and diving about he tied up their feet and brought them back. While he was on the way and before he had gotten back the old man looked out and said, "Oho, go back!" Then he went back and disappeared under the water. Upon this his wife wept, ran to the water, jumped into it, and disappeared.

She went weeping to him and stayed there. He could not get out but his wife came up, tied his clothes together and carried them back. When she got to her house she wept all day. She wanted very much to see him and at night when she lay down to sleep she did not sleep much. During the day, while she was sitting down, she would think she saw a person coming but when she looked all around it was nothing. It was that way all of the time, until on the third day when she was lying down she dreamed that she should cook. She finished cooking and placed the food on the table, and sat looking down (toward the river). She thought something in the shape of a man was coming but when she looked out nothing was there. That was the way it continued always. When night came and it was dark she lay down but slept little, and in the early morning while it was still dark she started off. She went straight on, took off her clothes, and jumped into the water. She dived until she reached the bottom. He was lying inside of a locked trunk, and she stayed there a while feeling of it and then went back out of the water and came home.

She sat down on one of two cane scaffolds which were near the house, looked about, and thought she saw a man coming. In a little while she wanted to look out, and at noon she thought a man had come. She looked around and her husband sat on the platform. When she saw that he had returned, she was very happy. And they ate together.

They lived there for some time and after many days he made a club. He made a red club. Next day he said, "Let us go to see him." He teased very hard until he persuaded her and they set out. Arrived at her uncle's house, he struck him, knocked him down, and killed him, and he flayed him. After he had flayed him he threw his bones into the water. His skin he carried down and filled with white tree moss, and when it was done hung it in the sunshine until it was dried. When it was completely dry he said to her, "Let us go to visit your father."

They set out. He took the skin and went on and when they were nearly there he put on the skin of the old man and took a walking stick and his wife walked on ahead laughing. When they got to the place they looked at him and said, "Ohohō, I thought he was a young man; he is a very old man." "Is he not really a young man?" they kept saying to her. Her husband had charged her, however, to say that he was an old man.

After some time they said, "Let the man who has just come kill squirrels for us to eat." So they loaned him a gun, he got into a canoe, crossed, and traveled along on the other side. Presently he came back and recrossed the river. He said, "A red-tailed hawk killed some squirrels and brought them to me and I put them into the canoe. Tell them to go down and look." So they went to look and when they got to the canoe they found that it was full of squirrels. Then they gathered them up, carried them home, cooked, and ate them and were very glad to have them. After they had eaten all of the squirrels, they said, "Let him go to kill deer next." Again he got into the canoe, crossed the river, and started off. After he had hunted all about he came back and said to them, "A panther killed the deer and brought them to me and put them into the canoe. Let them go and look for them." They went there to look, and the canoe was full of deer which they took and brought up to the house, cooked, and ate.

By and by he said to his wife, "Let us go back home." Then they questioned her about the man. "Is he not a young man?" they said. "Yes," she said to them. Upon this he took off the skin and threw it away. After that his wife's brothers wanted to play ball and took him along to help them. When they began to play he stood helping them but he did not want to catch the ball. By and by, when the other side had half won, he caught it and threw it a long distance. He kept throwing it in this way until his party won. Then he stopped and came back home.

After that the man went back to the place from which he had first come. His wife wept and wanted to give him food for the journey but he refused it. He took only his clothing, set out, and disappeared. This was because she had let them know that he was a young man.

24. PIGEON HAWK BRINGS DOWN THE IRON (22)

A piece of iron hung high up over a trail, point downward, so that it was dangerous to travel beneath. Then all of the creatures that travel above on wings said they would try to break it off. They set about it. A flying creature would start out, but he would fail to reach the place and would turn back. All tried and failed. The buzzard sat ready to doctor anyone who was hurt.

Presently, after all of the rest had finished, the Pigeon Hawk (ałana), flew up and came back toward it. He struck that iron and broke it but was split in two. The iron and the fragments of the Hawk were coming down. Before they reached the ground, however, they were caught. The Buzzard pulled out his own feathers and down, patched the Hawk up with them, and treated him until he got well. This is all.

25. THE MONSTER BLACK SNAKE (34)

A big black snake used to pursue men and kill them. Its cry was like that of a stallion. After it had kept on chasing and killing men for some time a man who could run well and was traveling about the country said, "I will run away from it and kill it." "You can not do it," they said. "I certainly can," he answered. While he was traveling along he heard the snake coming up behind him and making a noise like a stallion He heard it at a distance and ran away. And as he ran he zigzagged back and forth. He kept on going in that way until, at the last turn, he came to a tree upon the other side of which he had a gun. When the snake went around the tree after this man he stopped and shot it in the ear so that it fell dead. That is all.

26. STORY OF TWO BROTHERS WHO TRIED TO RESTORE THEIR SISTER TO LIFE (23)

Two Indian brothers were living with their sister. Their sister, who had some children, died. Then the brothers went to search for her. They went on until they came to the sky. Then one of them stood upon it and the sky flew upward with him and set him down. When it came back, the other stood upon it and it carried him up and set him down also. Then they traveled on. They traveled until they came to where an old woman lived. They spent the night there and when they awoke next morning they started on again along the trail which she pointed out to them. They went on until they came to a place where many snakes lay across it. Then they peeled off slippery-elm bark and went on with this tied about their legs. They got through and went on still farther. On the way they came to where another person lived. They spent one night there. Then the person told them something. "On the trail is something bad," he said. And he gave them many cigarettes. So they went along the trail and presently came to where people were fighting with clubs. They blew out tobacco smoke and everything was covered with smoke as from fires, so that they passed through. Then they came to where another old woman lived and spent the night. She said to them, "There is a stream ahead so deep that you can not ford it. Dip it out!" She gave them a dipper. With this they went on, and when they got to the water they dipped in with the dipper and threw a little water out. Upon this the water divided, and they got through. When they got through the water came together again. Then they went on and stayed all night with another person. Next morning they went on and got to the place where God (Never-dying) lives. "Are you very tired?" he said. "Sit down. Are you hungry?" He split a big watermelon in two, and they ate. They wanted some watermelon seeds but he would not let them have any. The seed and the rind were all put back into the place from which they had been taken. In the evening he said, "Come this way! You traveled a long distance in coming here, did you not?" Then he got something that turned about, moved it around and said, "Look through this." They looked down. When they looked they saw their house not far away. "When you want to leave, tell me," he said. They slept there three nights and on the fourth told him they wanted to go back. That night they took their sister in a big jug with the top screwed in and carried her off. "Lie down here," Never-dying said to them, and they lay down, slept, and awoke at their own house. They were sorry to leave. The jug lay by them. When the sun rose the men heard groaning inside. The voice said, "I can not well live here. I want to stand up; I am almost killed." When they heard that they pitied her. They took the bottle to a shady place and loosened the top a little, upon which the voice ceased. They thought, "She is inside but no longer makes a noise or groans." They looked to see whether she was still there, but she was gone.

27. A Story of the Bear Clan (29)

Indians living in a certain town killed a white bear and walked through the village with it rejoicing and shouting. After that an Indian of the Bear clan traveling about was met by a Bear, which asked him, "To what clan do you belong?" "I am a Bear," he said. "Are you glad on account of what has happened?" "I don't like it," he said. Then the Bear said "On the morning of the fourth day I am going to come." The man answered, "On that very morning they have said, 'We will eat grease.'" "Tell all of your people," said the Bear. He went back and told them, but some of them would not believe him. So he took only his family, and settled in a place apart where they hung up something white. On the morning of the fourth day a young bear came to the town. When it got there they shot it with their guns. Presently two passed the camp of the Bear clan and went into the village, and they also shot those. Next three passed and went into the village and they shot them. Next time four passed through the Bear camp into the village and were shot. But after that happened others came in crowds. They killed all of the Indians. On the way back from killing them the Bear whom the Indian had met before stopped at his camp and told him he had left the bear meat for him and his friends.

28. The Orphan and the Bear (36)

Some Indians crossed a big river and hunted on the other side. A poor orphan went with them and kept watch of the camp. They camped at a certain place and spent the night there. Next morning they scattered about hunting. The orphan remained in camp and presently one of the hunters came with a deer over his shoulder. He skinned it, cut the meat up, dressed it, and told the orphan to roast it, and he went back hunting.

Then the orphan roasted the meat and walked about watching it. At noon all of the Indians came back and ate the cooked meat. When they were going back to hunt the orphan wanted very much to go with them. So they gave him an old gun they had brought. When all were gone, he picked up the old gun, put it over his shoulder, and started off. He went straight west and on the way he saw a Bear in its den. Then he pointed his gun at it prepared to shoot, but the Bear said "Don't shoot me." He called to the orphan, "Come and sit down!" So he went and sat down and the Bear talked to him. He took him home and the orphan stayed with him, but the other Indians hunted for him. When he did not return they hunted for him but could not find him. He lay still for a long time, and afterwards the Bear took him along with himself. By and by the Bear said, "Are you hungry?" and the orphan answered "I am hungry." Upon this the Bear reached under his armpit, drew out a persimmon—a good, ripe persimmon—and gave it to him to eat.

In that way they traveled on and presently the Bear said, "A male person better than I comes to meet me. Take a good pine knot along." So the orphan took a good pine knot and they went on. When they saw a fellow coming to meet them the Bear said, "There now, he is coming; when he throws me down, hit him, but don't hit him too hard. When I say 'Enough,' stop." Then the one who was coming toward them jumped upon the Bear, they wrestled together, and the Bear was thrown down. The orphan took his stick, ran upon the conqueror and struck him upon the head, "båk." So the other became dizzy and fell down. When he hit him the second time the Bear said, "Don't whip him too much," and he stopped. Then they started on. They went on and reached his home.

Then the Bear said to the orphan, "Now I must leave you. The hunters are coming after me and want to kill me." And the Bear said to the orphan, "When they kill me, they will take you back, but don't eat of my flesh. If the people say 'Eat!' do not eat of me! After they have killed me, cut off leaves and put them under me and leave me, but, when they are gone, come back here, pile the leaves up, set them on fire, and return. When four days are passed come here to look at the place. You will see a young pokeweed standing there, which you must cut off and split in two. Look into it and you will see something inside. Take it with you, and with it you can kill anything you desire. Don't kill me! (i. e., bears?)" But the orphan was very sad.[1]

29. THE BEAR'S REVENGE (30)

Some Indians were hunting bears in hollow trees. By and by they made a camp and hunted about from that. One Indian, who was poor and had killed nothing, went with them. They came to a hollow tree leaning up against another. The man climbed to the top of this tree, looked in, and saw a little bear. He got inside, played with the cub, tied beads around its neck, and tried to make it dance.

Presently the little bear's mother came home. When it climbed down inside the Indian was very much afraid, but she said to him, "Don't fear me." He stayed with them until night. In the morning the Bear said, "When they are talking with one another, do not tell them about me. Start away if you want to."

The man got to the camp, and that night when they all came back they sat talking of what had happened to them. Then he said, "I saw a hollow tree standing over yonder." And they said, "Let that one take the lead."

By and by, after day had come, they said to him, "Go ahead." "Wait," he answered. He hunted about for forked sticks and made a high scaffold. When it was finished, he made a bed out of bear skins on the top. Then they started on under his guidance. But before they reached the place he said, "There it is." He pointed it out to them and ran on back. He came on without stopping and climbed up on the scaffold.

Then the other hunters tied some spunk together, set fire to it, and gave it to one of their number, who put it into the hole. The Bear came out quickly, and descended. They tried to shoot it but it went around on the other side, fell down, ran off, and disappeared. They went on in pursuit of it but it was lost, and after they had hunted about and evening came they returned to camp. They found that it had come to the man, that he lay there dead, and that the Bear had disappeared.

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[1] There is a little more to this story which my informant had forgotten.

30. The Man and the Deer Women (47)

A man traveling about lay with a female Deer which he had killed. Later, when he was going about hunting, he found where some Deer lived and wanted to shoot them. "Don't shoot us," they said, "This one is your little girl. We will leave and go home with you." So he took them home, and they stayed with him. But they said, "Don't tell anyone about us." He obeyed and they stayed with him; they wore very pretty dresses. Some men asked him, "Where did you find the women you brought here?" but he remained silent. By and by they importuned him so much that he said, "They are deer women." Immediately the women made noises like frightened deer and ran away and he was very sorry.

31. The Man and the Eagle (27)

Some Indians went hunting and camped in a certain place. While they were there one Indian was attracted by a certain high mountain. So he went to it and spent some time walking around its sides. After he had looked as much as he wished he started back to camp, but before he had gotten there something like a cloud pursued him, seized him, and flew with him to the top of the rocky mountain. Arrived there, it threw him down to be food for an eaglet, which was on the top, but he whipped it and made it run away. He himself hid in a rocky cave.

After he had stayed in this place for a while he got hungry, and laid down slices of venison from a deer he had killed upon a hot rock where they became dried in the sun. He lived upon them and also gave some venison to the eaglet, which was very small. When the big eagle killed and brought home a bison he ate that in the same manner. He also fed it to the eaglet. Another time it killed a bear and he fed the eaglet with it. He did so because he wanted to ride upon its back. He was watching for a chance to do this. The old eagle went off early in the morning and came back late in the evening. So the Indian thought, "That is how I will escape." He kept trying to ride upon the little eagle. By and by he cut a stick to take along, and after the old eagle had started off, he carried the eaglet to the edge of the rock, mounted upon it and made it start downward by striking it on the head. If it inclined upward he hit it on the head and made it turn down. He struck it on the head and made it come down four times. When it dropped upon the ground he got off and ran away. As he went he saw the thing like a black cloud following him and he ran fast. When he got to some woods the eagle approached them, wheeled about and went back.

32. The Old Dog Saves His Master (25)

A person went hunting, leaving an old Dog to keep watch of his house. One time when the man started out the Dog followed him, and the man said, "Stay and watch the house." When he said that the Dog whined because he wanted to go. Then the man said, "Why do you keep coming out whining like that?" He started out and the old Dog came after him. Then the man sat down in camp, and his Dog said to him, "Persons are following who want to kill you. I am whining because I am sorry for you." And he said, "Gather a lot of wood and place some big sticks of wood close by covered with your blankets so as to look like a man asleep. Kindle a big fire and go a little farther and hide. Two men will come and, when they get close to the fire, will think, 'That is the man lying there now,' and they will prepare to shoot. You, too, prepare your gun. When they come close to look, they will say, 'That is the man lying there.' Then both will shoot and, believing the man is dead, go to look at him. When they reach the fire shoot one of them down and the one who escapes pursue with a knife and kill!" This is what the old Dog said. And the old Dog added, "When you have gotten back, let me eat first; afterwards you can eat."

Everything happened as the Dog had foretold. When the would-be murderers shot at the supposed man, one of them said, "Now I believe we have killed him." So they went up to him and, while they were there, the man shot one of them down. He pursued the other and stabbed him with a knife. "Let me alone," he said, but he killed him.

Then they started back and reached his house, and when he had had the old Dog eat first the latter went out to the edge of the yard and sat down. As he lay there he howled and died.

33. The Pigeon Hawk's Gift (32)

An orphan was traveling about hunting but killed nothing; he went on and crossed a river. He traveled with an old gun, for he was very poor. He killed nothing, and nobody liked him very much. Once he stayed with people at a distance from home who said, "Go on hunting," and he set out. He put a pack on his back, reached a big thicket that night, and sat down there. "I do not believe I shall kill anything," he said, as he sat there with his legs drawn up. While he was sitting there he heard a noise. The noise was made by a Pigeon Hawk which came and perched between his knees. And a Horned Owl came in pursuit and stood on the other side of the fire. Then the Hawk said to the man, "Take hold of me." So the man laid hold of him and sat there with him. The Horned Owl said, "Throw him over to me. I want to kill him." But the

Hawk answered, "No; don't do it." "Throw him over to me," said the Horned Owl, "and you will be able to kill things just as I kill him." "No," answered the Hawk, "My way of going about is very, very good." But the Horned Owl kept teasing to have him. Then the Hawk said, "This Horned Owl that talks so is a wizard—he who says 'you will be able to kill something as I do.' Don't throw me over to him and when day comes I will give you good hunting." Then the man who could not kill anything said he wanted to be able to, and he remained where he was until day. When it was daylight the Horned Owl hooted and flew off and sat upon the top of a tree. "Now let me go," said the Hawk. The man let the Hawk go and he screamed and flew off. He flew up, turned, and coming down threw the Horned Owl down quickly by cutting off his neck. The Hawk said, "By daylight I can whip you." Then he returned to the camp and said, "Now, I am very happy. Anything you want I will do for you," and he disappeared.

After that the man picked up his gun and started on. And after making a very short circuit he came back. He killed bear, deer, turkey, and all kinds of game and brought them to camp, after which he stayed there roasting them. Then he was very happy. He did not have to go far because he missed nothing. He stayed there enjoying all sorts of good things. Then the other people were angry with him on account of his success.

34. The Owl Persecutors (37)

A young man traveling about was told something he did not believe. An old man said that if he swallowed a crawfish and whooped like an owl, numbers of owls would come and bite him, pull his hair all out and put out the fire. The young man did not believe this and said, "I can whip and kill all of them." So he swallowed a crawfish at night and imitated the cry of an owl. Forthwith quantities of owls came. They wet their feathers, shook them over the big fire he had built up, and put it out; and they pulled all the hair out of his head.

35. The Owl Persecutors (37)

(SECOND VERSION)

A man hunting by himself came to a big thicket and camped there. After dark an old man wearing a long yellow shirt with spots on it and carrying a walking stick came to him. He sat down on the other side of the fire. After he had sat there for a while he went away. He said, "I am going to see my camp and will come back again." He went off, got another person, and brought him back. After they had sat for a while they went away. Presently they returned with two more. One came toward the man and sat down beside him. After a while another did the same thing, and they seized the man and whipped him. Then the man became angry, seized his gun and shot at them. Creatures like owls ran away and disappeared.

36. The Monster Lizard (33)

Six Indians went out to hunt bear. One of them said, "Here stands a hollow tree," but he did not think there was a bear in it. Then an Indian climbed to the top and they tied up spunk and gave it to him. He set it on fire and put it into the hollow. As he did so there was a roaring sound and the tree shook. Then those who had remained on the ground were frightened and fled in all directions. Then the thing came out, jumped down upon the ground, and pursued one of them, whom it soon caught. It trailed another and seized him. It caught another in the same manner and returned with him. It kept on thus, and just as it was starting after the last one the Indian who had thrown the spunk came down and ran to a skiff. When he had nearly reached it he fell down, but he pulled himself along by means of the grass until he got into the skiff. He pushed off quickly and went down with the current. The big lizard (hanabia tcoba) pursued him, howling. It kept on and jumped into the stream, which it crossed. It hunted about on the other side and then crossed back. It went back and forth several times, but, not finding him, turned about and disappeared. The Indian crossed to the other shore in his skiff, got out, and traveled on. He traveled on until he came to where some Shawnee lived and he informed them what had happened. They told him to show them the place, but he was afraid. However, they told him that they wanted to go to the place so that they might kill the monster. "Tell us where that tree stands and we will kill it," they said. So the man guided them. He went with them and showed them where the tree stood. They said, "Do as you did before." He climbed up into the tree and they set fire to some spunk and gave it to him. When he climbed up they made it boggy underneath. And then he threw the spunk into the tree. Just as he did so the big lizard made a roaring sound and came out. It came down, made a jump while still far up from the ground and sank into the boggy place. Then the Shawnee ran upon the lizard and chopped at it. They chopped it up and killed it. Then they went back and the Indian was very happy.

37. The Story of Life-eater

Once, when Life-eater was traveling about, he met a man out hunting. The man was very much frightened. Life-eater pursued him, and though the man strove to run away from him he could not do so. As he was going along he seized a little rabbit and put it into his hunting bag. Life-eater is very much afraid of a dog and when evening came the man, being afraid of him, acted like a dog. He growled and barked. Life-eater stopped and said, "Listen!" By and by the hunter barked a little. The other stood still. Then the hunter took out the little rabbit and showed it to Life-eater and he disappeared on the run. The man got back to his camp and, when night came, sat down upon the ground.

During the night something bad (or something supernatural) came to him. It seized a stout stick to hit him but when the Indian lay down he had gotten under a forked stick, and when the bad thing wanted to give him a sweeping blow it hit the forked stick. Then the man got up quickly, ran away and jumped into a big pond near by and crossed it. Looking back, he saw his pursuer standing on the other side. Then the Indian returned home without killing anything.

38. The Man Who Treated a Ghost (24)

An old woman was living at a certain place with her grandson. One day the boy said, "I am going out hunting and will come back. I will come back in four days," he said, and he started off. He crossed a big river, reached an immense thicket, and camped there. Then he heard someone shouting, but instead of going toward the sound he remained where he was until morning. In the morning he went on, killed a deer, and brought it to his camp. By the time he had roasted all of the meat it was night and he sat down and ate the roasted meat. He kept hearing a person's footsteps, and presently some one came and sat down on the other side of the camp fire. Then the hunter said, "Come and eat meat with me." "All right," answered the other. So he ate. When he had finished, both sat down. The ghost said, "Did you kill this sweet meat?" "I did," he answered. While they were sitting there he gave him more meat, and he went off with it. In a little while he came back. He gave him more, which he also took away. As before, he soon came back. Then the man was very much frightened. This kept on until almost daylight, when he sent him very far off (after meat hung upon a tree?). He went and came back quickly. That was done repeatedly until daylight came. Then he sent him very far away. And the ghost went off. The man ran away. He ran straight toward a river, but when he had almost reached it he heard the ghost shouting behind him. At that the man ran to the water and turned around and looked. When he saw the ghost following him the man dived into the water. He went down with the current and came up far off. He looked back and saw the ghost looking into the water right where he had dived. The ghost wanted to seize the man and was very sad because daylight had come. After remaining there for a time he went back. Then the man came out of the water and returned to his camp. When noon came he took fire with him and started directly toward the place from which the ghost had come. And the man traveled about in search of him. He peeped into an old hollow tree and saw his meat disposed all around inside of it. Then he hunted for dry dead wood, put it into the hole and set it afire. The ghost inside shouted, but his shoutings died away. Then the man went back, but he was afraid and went home. Arrived there, he related the experience to his grandmother and she gave him medicine to quiet his fear. He was somewhat sick for a long time, but finally he got well.

39. The Owl and the Turkey

An Owl was once traveling along and met a Turkey. They talked together and the Owl said, "I have a good song." The Turkey answered, "Suppose we swap our songs." "All right," said the Owl, and flying away he perched upon a limb and hooted (said "owa"). When the Owl got back the Turkey said, "Yours is a good one." Then the Turkey ran to a distance, stopped, and turned back many times gobbling. While he was doing so the Owl ran away with his song and hid it. The Turkey ran away with his song and disappeared. Then the Turkey was very happy. And the gobble which was formerly his the Owl got.

Then the Owl did not want it. "I don't like it," he said. Wanting him to take it back, he ran with it into a big thicket in pursuit of him.

40. The Story of Owl and Little Yellow Mouse

An Owl went to the house of a little yellow Mouse, wanting to catch him, and sat down there. Then the Owl asked him, "What do people call me when they hear me hoot?" The Mouse answered, "Well, they call you Night-chief." At this the Owl laughed and was pleased. After a while he said again, "What do they call me?" "They call you Night-chief." He kept repeating this question until the Mouse became angry. When he said again, "What do they call me when I hoot?" the Mouse answered, "Some call you Owl-big-eye." Upon that he disappeared into his house, and the Owl said, "Ē+yeē′, I shall never cease to be angry with you." He watched right at the door of Mouse's house until he died of hunger and thirst.

41. The Story of Wâhgalānoh[1]

There was a male child whose father was unknown and all the creatures assembled to try to discover who it was. They said, "Each of you make an arrow and bring it here, and call to him to come and get it. The one whose arrow he comes to get will be his father." When all were assembled one of them said, "Boy, come and get the arrow." All said the same thing to no purpose. The boy did not respond. When they were through they heard someone shouting in the distance. "We thought we were all here," they said. The person kept on shouting and proved to be the Wåhgalānoh (a bird with long legs like a crane) bringing a fish which he had caught. "That is my father," said the boy. Then all ran off and disappeared.

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[1] Wâhgalānoh seems to mean "yellow crane."

42. The Story of Opossum

Opossum lived with her children. Big Bat got them and carried them off to a hole in the rocks. Then Opossum went about crying. Presently Wolf came to her and said, "Why are you crying?" "Oh, I am crying because something big has stolen my children and taken them into a hollow in the rocks." Then Wolf said, "Guide me to the place." So she guided him to the place and he disappeared inside. Scarcely had he gotten in, however, when he began to curse, and was so scared that he ran back and came out. "I can't do it," he said, and he disappeared.

Opossum kept on crying continually until Rabbit came and said to her, "Why are you crying?" "Oh, I am crying because something big has taken my children from me and hidden them in a hole in the rocks." "Where is the place?" he said. "Go and show it to me." She guided him thither and pointed it out. Then he went inside. But scarcely had he gotten started when he cursed and was so scared that he ran back out. "I can't do anything," he said, and he went off.

Now while she was walking about crying continually, Highland-terrapin came up. He said, "Why are you crying?" "I am crying because something big has taken away my children and carried them off to a hole in the rocks." Then Terrapin said, "Show me the place." She guided him to it and said, "Here it is." Then he went inside. When he had nearly reached the young opossums he stepped on some hot ashes and cried out "Wim+kå′p'aiheheho′." But he went straight on, grasped the little opossums, and started out with them. He came along with them and got them out. Then the bat flew out and disappeared.

When Highland-terrapin got back he cut Opossum open under her navel and said to her, "Keep them here. Before they have stopped nursing keep them here; when they have stopped nursing, let them go." And he said to her, "They have stopped."

43. THE STORY OF OPOSSUM

(SECOND VERSION)

Tcukbilabila[1] carried off Opossum's children and kept them in a hole. Tcukbilabila sat upon them. Opossum went to the place and asked for them, but he would not give them to her. Opossum stayed there begging for them but could not get them. Then Terrapin went in to help her, upon which Tcukbilabila sang, "Sparks of hot ashes," and struck sparks. Then Terrapin went back. By and by Terrapin said that although he would not give him Opossum's children he would go and get them, and bring them back and put them into Opossum's belly. Terrapin did so, and he tied Opossum's children to her hips where she has carried them ever since.

44. OPOSSUM AND PANTHER IN PARTNERSHIP (64)

An Opossum traveling about met a Panther. By and by the Opossum saw many deer and he sat down near them until the Panther came up. When the Panther got there he said, "You deceive those deer, I will kill them, and we will eat them." So the Opossum went to the deer and said, "The one who used to kill you is lying over yonder. He has been long dead and is full of worms. Go and dance about him. When all of you have come there say 'koyāsō koyāsō ilitohoktca' " (the last word means "long dead"). They danced and sang these words. While they were dancing and the Opossum sat watching them, a Fawn came up from behind close to the fire and said, "It is opening its eye." When it said this, the Opossum exclaimed "You lie." While the deer were dancing the Panther arose, jumped upon an old male deer and started to throw him down. Then the other deer ran away. Afterwards they ate the buck. The Opossum and the Panther both ate him.

45. OPOSSUM AND SKUNK (48)

Opossum used to have a bushy tail. Skunk's tail was slender and bare, and Opossum saw it and laughed at him. Traveling along behind him he said, "Skunk's tail is łōfga;[2] my tail is wâtâlwâtâl."[3] Then Skunk became angry, but he did not know what he could do about it. After they had traveled a considerable time he said, "I wish I could clip your tail." So he hunted up his friend Cricket, and talked to him. "Opossum called me 'Łōfga tail.' When he is asleep go to him, cut his tail off, and fix it on my tail. Then, when Opossum gets up we will laugh at him." He did so. Since then Opossum has been so sad that he always keeps his mouth open and drools.

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[1] Described as "a brownish woodbird, which is named from its note and is heard before day in the spring." Perhaps the whippoorwill.

[2] Probably a Creek word meaning "scraped."

[3] Said to be in the Opossum language.

46. PANTHER AND RATTLESNAKE

Panther and Rattlesnake disputed as to who could kill something first. Panther said, "I can kill and bring in something before the sun gets up," and Rattlesnake said, "I will also bring in something." Next day, just before sunrise, Panther brought in some game (a deer). Rattlesnake brought his in afterwards.

47. TADPOLE AND CRAWFISH

A Tadpole and a Crawfish traveling about met and began abusing each other. The Crawfish called the other Tadpole-big-belly, and the Tadpole called him Crawfish-small-legs. Then the Tadpole said, "It is because I ate some watermelons raised by my grandmother," and the Crawfish said, "I travel with small legs because my grandmother had my legs tied up." They kept on abusing each other until they fought. Then a Snail who sat looking ran to tell some one. As he was saying, "Crawfish and Tadpole are fighting," he came out of his shell, and a crow picked him up and flew off with him.

48. THE WOLF AND THE TERRAPIN (57)

While traveling about a Terrapin met a Wolf and they talked together. And the Wolf said, "Let's race." "All right," said the Terrapin. "You can't beat me," said the Wolf. The Terrapin said, "The one who first reaches the fourth hill and stands upon it wins. On the fourth day we will race."

Then the Terrapin hunted up four of his friends. He had said, "I will put on a headdress of white feathers." And he placed one of his friends on each of the hills. On the fourth day the contestants met. Then they said, "Go!" They ran and the Wolf went ahead and disappeared. Then he reached the Terrapin at the first hill. The Wolf caught and passed it. When he came to the next hill the Terrapin [seemed to] have gotten there ahead of him. When the Wolf came toward the fourth hill he was almost exhausted and held his mouth open. When he got to the last one the first Terrapin had reached it. When the Wolf reached it after him, the Terrapin said, "Aha! now I have beaten you." He laughed at him. As he kept on laughing at him, the Wolf became angry, bit him, and threw him away.

49. CRANE AND HUMMING BIRD (50)

Sandhill Crane was traveling along and met Humming Bird and they talked together. Then Crane said, "I can beat you." And Humming Bird said, "O o+o, you can't do it." "Yes, I can beat you," said Crane. After they had disputed for some time Crane said, "All right, let us race," so Humming Bird went to Crane's place to race with him. Then Crane said, "He who reaches the ocean earlier on the fourth day shall have his home close by the water forever." "All right," said the other. Then they started. And Humming Bird disappeared far in the lead on rapid wing. Crane flew slowly along, but he did not stop. Humming Bird, however, stopped wherever he saw flowers and Crane passed him. But Humming Bird pursued him and passed him quickly. At night, however, Humming Bird slept and Crane did not sleep. He kept going on day and night. It went on like that until the fourth day. When Humming Bird was asleep that night the Crane's crying passed him. Then Humming Bird was scared. "Now he has beaten me," he thought. Then Humming Bird got up and, as soon as it was day, started on. Crane reached the water's edge and Humming Bird got there afterwards. So Crane had beaten him. Then Humming Bird said, "Well, you have beaten me. All you can do is to stay by the water and catch and eat things there. I, however, can go on licking flowers."

50. THE CONCEIT OF TCIKTCINIGÂSI

The Tciktcinigâsi (wren?) stood under a log close to the ground and said, "Would not you say that I am very tall? When I rise on my toes I strike my head against the sky."

51. LOCUST AND ANT[1]

(EUROPEAN)

A Locust traveling about saw an Ant and talked with him. The Locust said, "Let us dance." But the Ant did not want to. He was too busy. "I will dance anyhow," said the Locust. But the Ant said, "I don't want to. I am going to lay in food before we are hurt with the cold weather." The Ant kept on preparing his house and after it was finished he cut and brought leaves into it. Then he said to the Locust, "You had better prepare something to eat before the winter cold settles down," but the Locust said, "Oh! oh! dancing is all that I can do," and he kept on dancing. Presently, when it got cold, he had nothing to eat, but the Ant had laid up a lot of leaves and he remained at home and fed upon them. Then the Locust wanted some food and came and looked at it. The Ant said "That is just what I told you would happen. I told you so repeatedly."

52. THE DOG AND THE HERON[1] (78)

(EUROPEAN)

A Dog lived at a certain place near which a Heron was kept, and the Dog went there and played with him. After they had done this for some time the Dog said, "When are you coming over to visit me?" "I don't know," said the Heron, "Well! wait. I will tell my master and will come to visit you." The Dog went back home. Then the Dog traveling along the road saw the Heron playing in the distance and he started off and came to the place where the Heron was. They played together a long time. Late in the evening the Dog said, "Now I will go back." He started off, but after having gone a little distance he stopped and said, "Hulloa! when are you going to come to see me?" "Well," said the Heron," I will be there day after to-morrow." "All right," said the Dog, "I am going to cook for you."

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[1] From Aesop's Fables.

So the Heron started out to pay him a visit. When he arrived the Dog was very glad to see him. And the Dog said, "Wait! the food is cooked. I will put it on the table and we will eat." At that the Heron was pleased and sat down. Then the Dog disappeared inside of the pine-bark house in which he lived. He put some soup into a very flat plate and set it down. Then he came back outside, saying, "Now, wash your face." The Heron washed and prepared himself. The Dog said, "Now let us eat." So they went in and the Heron sat down before the very flat plate. "Now, eat!" said the Dog. The Heron wanted to eat but his nose was too long and it was in vain that he turned it sidewise and in every sort of direction. The Dog, however, lapped the food up with his tongue and quickly finished it. While the Heron ate nothing, he got through, and they went out. Then the Heron said, "Now, you come and visit me." "I will come day after to-morrow," the Dog answered, and the Heron went home.

Now the Heron cooked. Thinking "I am going to have something to eat," the Dog arrived there, very happy. Then the Heron disappeared into his palmetto house. He had cooked some food. He put a very little soup into a small can, set it down, and went out. "Now, wash!" he said. The Dog washed, combed, and prepared himself. "Now, let us eat," said the Heron. So the Dog went in in haste and sat down. He wanted to eat but could not stick his tongue into the little can. The Heron stuck in his beak, which was of just the right size, and drank all of his soup up. Then the Dog went home angry, and they ceased to be friends. Afterwards the Dog wanted to be friends again but the Heron would not be a friend to him.

53. Rabbit Obtains Fire (67)

Formerly there was no fire in this country; only on the other side of the ocean was it to be found. The people wanted fire but the owners would not let them have it and they remained without it. Then Rabbit said, "I can bring away some fire." A person who had many daughters sat among them and said, "Whoever goes over and brings back some fire shall be given one of these girls." But Rabbit said, "One woman isn't enough for me."

Big Man-eater said, "I can bring it," and the person replied, "All right, you go for it and bring it back." Then Big Man-eater wanted a woman, so he started off. He jumped into the ocean and disappeared and never came back. Then Rabbit said, "No one else can get back. But I know how to get back." So the man sent for him, and Rabbit said, "All right, I will bring fire and sleep with all of the young girls." The person said "All right." Then Rabbit wanted to set out quickly. He started, and when he got to the water he pulled off his shirt and threw it down, placed wood spunk upon this and sat upon it and went across with it. In that way he got over. He traveled on. When he said he wanted fire and they refused it, he seized some and ran away, and they pursued him. He ran with it through the woods. He got to the sea and stood by it. Then he rubbed pitch on the back of his head. When he had finished and was standing there and a person got through to him he jumped into the water with it. He swam with the fire held above the water in one hand. After some time he became tired and stuck the fire on the back of his head. The pitch took fire and he swam along with it blazing. So he got across. He came with it to the man who had sent him and the latter said, "Now these young women are yours." And Rabbit remained there very happy. That night when they were ready to lie down Rabbit said, "I am the one to sleep in the middle." After the women had spoken together they fixed the Rabbit's bed and said, "All is ready." When Rabbit lay down the women said to each other, "When Rabbit lies down, we will talk and laugh so that he will be very happy, and when he is settled we will play a trick on him. Holding his arms on each side we will pick him up, carry him outside, strip his shirt off, and whip him." When they got to bed they were going to have fun with him.

Then the Rabbit lay down between them and was very happy. Just as he lay they seized him to play a trick on him, carried him outside and tried to throw him down. Rabbit became very much frightened, and, as they kept on holding him, the skin came off of his back and he ran away.

Then he traveled on and met Big Man-eater and they spoke together. And Big Man-eater said, "How comes it that you are without a shirt?" "I am working," said Rabbit. "I have many women and am very happy." But Big Man-eater did not believe him.

54. Rabbit and the River (55, 62, 66)

A man said that rivers ought to run straight, with the current in the middle. Then Rabbit said, "It is not well to have straight rivers."

Then the person asked who wanted to carry off the water in order to spill it about, and Rabbit said, "I will spill it." Then he stood there to take the water, but the man did not give it to him. Then the Rabbit wanted it in order to spill it. And when nobody was looking he stole the water and ran off with it.

Then they chased him with dogs for four days. He became very tired and went into a hollow tree to hide. Big Man-eater remained there to watch him, while a man went for an ax, chopped into the tree and got him out. Then they took him to a place near the water. They made a box and were about to put him into it when he said: "Nail the box securely; I shall not die. Throw me far out into the ocean and in four days I shall come back." So they shut him in securely and said, "Now you are gone. It is noon and we will go to eat and then come back. You keep watch," they said to Big Man-eater. When they were gone to dinner Rabbit said, "My friend, my friend, open the box. I have something to tell you." So Big Man-eater opened the box and he came out. Then Rabbit said, "They want to send me to a place where there are some fine girls," and Big Man-eater answered, "Let me go to see the pretty women!" So Big Man-eater got into the box and lay down and Rabbit nailed it up. Then Rabbit hid himself.

After that the men came and took the box far out into the ocean and threw it away. They said, "Well, the Rabbit lied foolishly. Now he is gone," and they laughed. And in four days there was Rabbit coming back. Rabbit said, "I told you I would come back."

55. Rabbit Fools Big Man-eater (65)

Big Man-eater killed all of the people in one town and was going on to another town. Rabbit met Big Man-eater, ran back to the village and told all of the Indians. So all the Indians ran away, leaving only a poor orphan. Then Rabbit wetted some old red paint, reddened his mouth with it, and knocked down and killed the orphan. Carrying its body he went along until he met Big Man-eater. Big Man-eater said to him, "How are the people there?" "I have killed them all," he said. "How are they down yonder?" "The same thing happened to them." Then Rabbit said, referring to the orphan child, "This is all I have left." When he gave him to Big Man-eater the latter threw him into the air and when he came down swallowed him at a gulp. "Let us be friends," he said, so they became friends and traveled on together. Then they said, "Let us shut our eyes and defecate." When they did so Big Man-eater passed nothing but split bones while Rabbit defecated only grass. What Big Man-eater passed Rabbit picked up and put down under himself and his own excrement he placed under Big Man-eater. "Let us open our eyes," he said. Nothing but bones were under Rabbit, while Big Man-eater was sitting over excrement from grass.

"I was never so before; I feel ashamed," said Big Man-eater.

"Now let us go to Ashes-thrown-up Camp," said Rabbit. They set out and camped there and Rabbit hunted up a lot of old bark which he laid down near. Then they built a fire, and he heaped a lot of hot ashes on the bark, and threw it upon Big Man-eater's chest when he was asleep. Rabbit threw a few upon his own chest and lay down. Then Big Man-eater groaned and stood up, and Rabbit rubbed the ashes off of him. They lay down again until day. Then Rabbit said, "Let us go to Tree-falling-down Camp." They went on and got there. When they made camp they built a fire under a dead tree standing near. When it was lighted, Rabbit walked about, took a small tree, and brought it back. Then Rabbit lay down and Big Man-eater laid himself at the foot of the tree. When it was nearly midnight the tree fell upon Big Man-eater. Rabbit laid the small tree over himself and remained where he was groaning. Big Man-eater was frightened, woke up, and kicked away the tree with his feet. He stood up, pulled the tree off of Rabbit, and threw it away.

When day came Rabbit said, "Let us go to Jumping-back-and-forth Creek," and they set out for it. When they got there Rabbit went ahead and jumped to the other side of it and back. He jumped again until he had jumped four times. Then he said to Big Man-eater, "You do it." So Big Man-eater jumped across and back four times. "Let us jump again," he said. When they jumped, Rabbit crossed over and back quickly. When Big Man-eater was going to jump back, Rabbit said, "Let me take your bag," and he gave it to him. He jumped across and started to come back, but the stream suddenly became full of water, the rising of which struck Big Man-eater. The running water carried him off to the other side of the ocean. Rabbit kept saying, "My friend threw his bag down on the water to me. Look! my friend has gone to the ocean." He was calling to him but he had disappeared far across the sea.

56. Rabbit and Big Man-eater Swap (64)

Rabbit on his travels met Big Man-eater and they became friends. They shook hands and Rabbit said, "My shoes are very good indeed." Then Big Man-eater said, "Let's swap." But Rabbit was very fond of (or stingy with) his shoes. He said, "No; cold can not get through my shoes. When I run along in them among briers, the briers can not stick into my feet." Big Man-eater coveted them. Then Rabbit said, "When I have my shoes on, the girls look at my feet." Then Big Man-eater said, "Let us swap. Will you exchange them for a woman?" But Rabbit said, "Let me see the woman first." Big Man-eater said, "Well! I will bring her to you to-morrow." But Rabbit answered, "No, I will go to see her myself." "To-morrow night I will have a dance, and you come there and see the young girl," said Big Man-eater. So Rabbit cleaned his shoes and remained where he was. Next day Rabbit was very happy, and that night he set out to the dance, shouting as he went. When he arrived he found Big Man-eater had invited everyone to be present.

Rabbit went in and sat down. He wanted to deceive Big Man-eater. Then Big Man-eater came and talked to him. He said he wanted to swap shoes. Rabbit had put on wide rotten moccasins with which he sat down in the dark. Then Rabbit said, "Where is the woman?" Big Man-eater answered, "I will give you that one coming in the middle if you will let me have your shoes in exchange." Rabbit wanted a woman, so he said, "Bring in the woman in the dark and I will pull my shoes off and give them to you and start off. But do not put on the shoes I give you to-night. Take a big handkerchief with you and wrap them up and put them out of sight, and to-morrow invite the people. When you are going to play ball and are getting ready, go and get the shoes in the sight of all and put them on." So Big Man-eater went and got his daughter and brought her in in the dark. Rabbit wanted very much to deceive him. Then Rabbit said, "Now we will swap." "All right," said Big Man-eater. "That is your wife; take her with you!" And Rabbit said, "All right." Giving the wide moccasins to him, he took the woman and went off with her.

Rabbit loved this woman so much that he kept looking at her, his eyes grew big and he kept winking them. They became hard and his ears became long and they remained that way, and are still so.

Big Man-eater invited the people to a dance because he wanted very much to have them see his shoes. He said to the people, "I beat Rabbit in getting some shoes which are soft and good, but I will not put them on just now. To-morrow, when it is time to play ball, I will put them on. All the women will look at them." He did so, but when he saw the trick that had been played on him he was very much ashamed.

57. Rabbit Plays Pranks on Big Man-eater (65)

Big Man-eater (supposed now to be the elephant) was working in the field. Rabbit went to the place where he was and said, "What are you doing?" And Big Man-eater answered, "I am going to plant beans." Then Rabbit went to Big Man-eater's wife and said, "Cook some beans for me," but Big Man-eater's wife replied, "He said, 'I am going to plant those beans.'" But Rabbit answered, "He said 'Let her cook them for you.'" The wife did not believe him. Then Rabbit said, "Well, wherever he is he will say it is all right." So Rabbit stood out and shouted, "Did you not say so?" upon which Big Man-eater answered "Yes."

By and by the Big Man-eater came and said, "You have eaten my seed beans." "Are you angry with me?" said Rabbit. "Then I will lie down upon a big box and you can chop me in two." When he lay down, Big Man-eater chopped, but Rabbit jumped so that he hit upon the box and broke it. Then Rabbit said, "Well, I will lie down upon a big rock and let you chop me in two." So Rabbit lay down on the rock and when he began chopping Rabbit jumped so that he struck the rock and broke his ax. "Nobody can kill me," he said, "unless he puts me in a house and sets it on fire; then I shall die. When I die you will hear a popping noise."

But inside of the house he dug a hole underneath, which came out some distance away. After that they shut him up in the house and burned it. Then he ran out the other way and shouted to them "Hulloa! Nothing can kill me; let us make friends!" So Big Man-eater made friends with him.

After that they went traveling and Rabbit said, "Let us sleep at Tree-falling-on place." And when they got there he said, "Let us hunt for lots of wood and go to sleep." And a dead tree standing but ready to fall he shook as it stood. Close to it they made a fire and lay down. It was a big fire. When Big Man-eater was asleep Rabbit threw a lot of hot coals on him. He put on himself some that were cooled. Big Man-eater woke up and stayed awake.

Next day they traveled on again and Rabbit said, "We will go to the river they call 'Jumping-back-and-forth-across." When they got there they found it was a very little gully. Rabbit jumped back and forth across it and then said, "Now you do the same." So Big Man-eater jumped across and stood on the other side. Then Rabbit jumped back. He cut the river in two along its bed with Big Man-eater standing on the other side where he remained for good. He was left far across on the other side of the ocean.

58. Rabbit and the Ducks (56)

Once when Rabbit was traveling along he came to a lot of ducks swimming in a pond. Presently he went to them with a cord tied about his waist, dived under the place where the ducks were and, when he reached them, tied all of their legs together. When he had finished he came up in their midst and the ducks flew away; they carried Rabbit along hanging in the middle.

Rabbit's grandmother had just been rubbing a pot smooth and had set it down when they flew over her. He called to his grandmother and she saw him. When he got just above her she threw the pot over him and it cut the string so that he fell down.

59. The Tar Baby (63, 66)

During the night Rabbit continually stole watermelons, onions, and other similar things. By and by the people made an image like that of a man, rubbed it with pine pitch, and fixed it in a standing position. When Rabbit came to steal he saw the man. He went to shake hands with him. After he had held his hand out to shake hands for some time with no response, he said, "O ho," and slapped him. When he hit him, his hand stuck. "I have another one," he said. He struck him with the other hand, and that one also stuck. "Hē, I will kick you," he said, but when he kicked him his foot stuck. He kicked him with the other foot and that stuck. He was there until daylight.

Next day, when the people came to look, lo! there he was. "O ho, the thief is here," they said, and they seized him. They put him into a box, nailed it up, and placed it on the bank of a stream. When they were ready to roll him in the men said they would eat dinner first. So they went away and Rabbit lay there inside of the box wailing. Presently a negro came up and said, "Hulloa, why are you crying?" Rabbit answered, "Oh! I am crying because they are going to send me to some pretty women, and I think they will hurt me." The negro said, "I will go instead." "All right, open this for me, lie down inside and let me shut you up, and you can go." So the negro lay down inside and Rabbit nailed the box together and disappeared. By and by the men came back and rolled the box into the water thinking that it contained Rabbit.

After that Rabbit traveled to a certain place and came back driving a herd of sheep. And he said, "I wish you would throw me into the water again so that I could get a lot more sheep. A person who comes back from the place where I have been does not want to leave. I came although there were lots of pretty girls who wanted me to stay."

Another person wanted to go. "I, too, will come back," he said. Then they put him into another box, nailed it up, and threw it into the water. And when he did not come back Rabbit said, "That is what I thought would happen. He wants to stay there." Others went until nearly all were gone. By and by they found a box floating on the water and when they opened it they saw a [dead] man inside.

Now they pursued Rabbit in order to kill him, Crane accompanying them. Rabbit went into a hollow tree, and when Crane got there they said, "You stay here and watch him, and if he tries to come out, shout!" So Crane remained to watch while they went after an ax.

Rabbit laughed inside of the hollow tree, while Crane outside watched him. By and by Rabbit said, "Look at this!" When Crane looked into the hollow tree, Rabbit said, "Look way inside!" Crane did so, and Rabbit tied a strong cord about him and choked him to death. Then he ran away. Dog was chasing Rabbit; therefore rabbits are always afraid of dogs.

60. Rabbit and the Turkeys

Rabbit got into a sack way up on a hill and rolled down, laughing as he went, and, while he was doing so, some Turkeys eating acorns watched him from a distance. They liked to watch him and came near. Then Rabbit said to them, "I am enjoying myself very much doing this." "You lie," they said. "All right, suppose one of you gets in here and I will roll it for him." So one got in, he rolled it, and the Turkey went on down laughing, and saying, "Yes, it is good fun. I like it." Then all got in, he rolled them, and they went on down. Arrived at the bottom, he took them up, put them over his arm, and carried them off.

He went on and got to the place where his grandmother lived. There he locked the Turkeys up in a corncrib and said to his grandmother, "Do not open the corncrib." Then he went off.

But after some time had passed his grandmother opened that corncrib and the Turkeys flew off, making a noise like "łopopop." She held up her hands in the endeavor to catch them, but got only one Turkey by both feet. Then she cried, "Hapasa (a story name of Rabbit), I have a Turkey by the feet." He came back to her and said, "I told you not to do that. Kill and cook this one. I wanted to give a feast to a number of people. Anyhow when this is cooked I will invite a few people." He went away, walked around at random, and came back. "Many people are coming," he said. Though he had said many people were coming, it was he himself who talked in such a way as to convey the impression of a crowd. Then his grandmother put the cooked food in dishes, and he said, "Bring it down here." When the dishes were placed upon a cane platform, he said, "All ready. Let us eat." And, making a noise all the time like a great crowd talking, he jumped upon the platform in one place and then in another place all around it, like a crowd of people. And he finished all of the turkey meat.

After that he mashed up some slippery-elm spunk, mixed it with soup, and put it down for his grandmother. "Eat some of this which is left," he said, and she ate it. "It tastes like old spunk," she said, but he answered, "It is always like that at this time of the year." Then he said, "All of the people have gone." The two of them ate what was left.

61. The Bungling Host (58)

Bear and Rabbit became friends. Then Bear said, "Come and visit me." Rabbit set out and when he got to Bear's house Bear cut a slit in his body, picked out a piece of fat and fried it, and they ate. Then Rabbit said, "You come to me." When Bear came to visit him, Rabbit cut a slit in his body, but nothing was there. Bear cut himself again, fried the fat, and ate.

Then Rabbit lay in a dying condition, and the people went about hunting for a doctor. They sent for Buzzard, and Buzzard said, "You shut me up with him in the house. No one must look in, even through a crack. That is the only way in which I can doctor." So they shut him up with Rabbit. In a little while Rabbit cried out and then stopped, and the people said, "What is the matter?" "Nothing. He cries out only because he is afraid of the medicine." By and by Buzzard said, "Open the door for me." They opened it and he flew far off and sat on a tree. When they looked at Rabbit, only bones were left. Then they were angry with Buzzard and shot at him, but they merely shot him through the bill. Buzzard said, "Oh! I am glad to have something hanging from my nose."[1]

62. Rabbit and Buzzard

While Rabbit was lying down Buzzard came to him and Rabbit said, "I want to go up like you." So Rabbit mounted upon Buzzard and Buzzard flew up with him. He went along until he came to a door, when Buzzard said, "Hold on to this door." But when he did so Buzzard went flying off with the many buzzards which lived there. Rabbit hung there for a long time. He hung there until he got tired, when he fell down and burst.

Then his grandmother sat down and doctored him until she had healed him completely. "Do something to that Buzzard," she said. So Rabbit started off, came to a marsh, and lay down there. Buzzard flew around in circles for a while and then came down and stood upon him, whereupon Rabbit seized him. With the assistance of his grandmother, he pulled all of Buzzard's feathers out. After that was done he tied him in the marsh and called for cold weather, and when it got very cold his grandmother gave Buzzard a switching.

63. Rabbit Fools Wildcat (69)

While traveling along Rabbit saw a wild horse lying asleep. For some time he sat looking at it. By and by Wildcat came there and Rabbit said, "See what I killed. When I have skinned it you can help me eat it." Wildcat wanted it and sat waiting, when Rabbit said, "You slip up and sit down on it." Wildcat sat on the horse lying asleep, whereupon it awoke, began to buck, and ran away with Wildcat sticking on his back.

64. The Flight to the Tree (76)

An old woman was living with her grandchild. One time she sent her after water, so she took a bucket and set out for the pond. She drew some water and set it down. While she was standing there an old bison came down to the other side of the pond. He called to her and she went over to him. When she got there they started off. "Shall we not go down this way?" he said.

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[1] Probably meaning a nose ornament.

They did not know where the girl had gone. They did not know where to hunt. All of the people assembled and wanted to find out about her but could not. They said, "Whoever finds her shall have her along with a trunk full of things," but no one knew about her. By and by an orphan living among them said, "I will go hunting for her and perhaps will find her." So they said to him, "All right. Go in search of her and bring her in."

When they sent him off he made four arrows, two red and two white, and took them along. He also took four hen's eggs. He went on and discovered numbers of bison and the girl sitting in the midst of them. Then he climbed a bent-over post-oak tree, and tried to put the bison to sleep. But while the others slept an old bison did not sleep. He kept walking around. After a while, however, he too lay down and slept.

Then the man got down and started toward them. He seized the girl, who did not want to come, and carried her toward the bent tree, but, when he was nearly there, the old bison awoke, and all of the others awoke and pursued him. He reached the tree with the girl, climbed it, and placed her where she was not too high from the ground while he stood a little above her.

Then the bison came all around the tree underneath and nearly made it fall by licking it with their tongues. The man, however, took a hen's egg and dropped it down upon the ground, when the tree stood up just as before. Again they licked it and nearly made it fall. He took out and dropped another hen's egg, making the tree stand up again. He kept doing this until he had used all of the eggs.

After that he took a red arrow and shot it through a bison; it returned to him. He took it and shot it through another and it kept coming back until all were destroyed. But the old bison was left. He stamped hard upon the ground, causing pine knots to fly "fâm" against the tree, but the man took them and threw them back. After this had gone on for some time the orphan took a red arrow and shot it through the bison and it came back to him. Then the bison cried, staggered about, dropped down and died. The woman also cried, and, jumping from the tree, fell upon him, and felt about upon his body. The man got down and took out the tongues of the bison, including that of the old bison. Then he said to the woman, "Let us go," but she did not want to. Upon that he took off all of her clothing and killed her. Then he started home. He arrived, carrying all the things she had worn. Then the people heard about his arrival and all gathered together. They directed that the trunk full of things be given to him. They let him have all.

65. Money-spitter (77)

An old woman was living with her only daughter and a grandchild. One time she said to her grandchild, "Go to hunt for the hogs." "What kind of bread shall I make to carry along?" "Make white cornmeal bread, and put it into a sack." So she put the bread into a sack and started out. On the way two old women met her and took the basket. "Where are you going?" they said. "I am going in search of hogs," she answered. "The hogs are down by the creek," they said, so she set out after them and presently found them. Then she started to drive them back. On the way one of them ran off and she pursued it. While she was doing this she coughed and coughed out a nickel. She drove them on again and presently coughed again. She kept coughing until she had brought up a dime. Again she had a coughing spell and this time coughed up a quarter. She kept on doing this and got home quickly. As she coughed she said to her grandmother, "Look here," and spit up some money. Her grandmother was very glad. She took a box and set it down before the girl and let it remain there until it was full. She brought out another and filled that. She brought out still another and filled that.

When another old woman saw that the girl had traveled about and found something, she said to her daughter, "You also go and hunt." Then she put wheat bread in a sack and dragged it along. After she had gone on for a while the same two old women met her. They said to her, "Where are you going?" "I am going to hunt hogs." "The hogs stay down there by the water," they said to her. So she started on and after a while found them. She went along driving them. After a while she became tired and coughed, and she coughed up a little frog. Going on again, she coughed and spit up two frogs. Still doing this she arrived home. She lay down there and kept coughing up frogs until she died.[1]

The white men heard of that first girl who spit out money, came to the place where she lived, and tried to get hold of her. At first the old woman did not want to let them have her, but they kept on teasing until they overcame her with their entreaties and she gave her to them. Then they took her and went on and shut her up in a house. They brought all kinds of things to her. Then she sat down inside of the house and spit up money. But the old woman had nothing. She went and asked the girl for some wheat flour. But she would not give wheat flour to her; she gave her only cornmeal.

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[1] In this version of the story the point that power to spit money came as the result of generosity is lost.

NATCHEZ STORIES

1. The Flood (2)

A certain man had a Dog. One day the Dog looked westward and began howling. The man also had a hen and chickens which began to dance about in the stomp dance. Then the man said to his Dog, "Why are you howling?" "I have discovered something that is making me howl. In about four days everything is going to be overflowed by water. You ought to make a raft on which to escape, gather all the wood you can on top of it, and keep a little fire burning upon it. When you have finished the raft plait a hickory rope with which to tie it so that it will not drift off into the ocean."

After the man had gotten everything gathered together the mountains burst open and water poured from them, flooding everything. He and the Dog got on the raft. The Dog had said, "When all of the mountains burst open all kinds of dangerous creatures will appear. Therefore, get a forked stick made of sumac, take the bark off, and use it to push away anything that comes toward your raft." When the water rose the raft rose upon it, and many people could be seen climbing up into trees. When it rose still higher the man could see all sorts of dangerous creatures swimming about devouring people. Finally the flood rose so high that all living things were drowned out and he was carried far up above the clouds where the country looked as it does on earth, all mountains and rocks. There were also all kinds of cedars and birds hanging to them. Then the Dog asked him to throw him off, saying, "You will go back by yourself to the place from which you started. When the water begins to fall you must return, but you must stay on the raft seven days before you get off. It will be too boggy until then." After some hesitation the man obeyed his Dog and threw him off into the water. On the seventh day after his return people began to appear to get fire from that he had on his raft. Some of them were naked, some wore ragged clothes, and some wore very good clothes. After they had divided the fire up and the ground had begun to get firm he kept hearing noises toward the east as if there were people there. He went in that direction in order to find them, but when he reached the place where he had thought they were he found none, and the noises turned out to have been made by all kinds of bugs and mosquitoes. By and by an old man came and stood near him. He said, "All these noises you hear are made by people you think are not living. You must know that they are living. The people that came to get fire were people that had died a long time ago. Some had not been dead so long as others. They have kept on living until the present time."[1]

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[1] For another Natchez version of the flood legend see Bull. 73, Bur. Amer. Ethn., p. 316.

2. The Rolling Head (16)

There were two brothers by the same mother living together. After some time a woman came to them and they left it to each other who would take her. Finally the younger brother took her. These brothers were always going about fishing, and one time they found a big fish which they wanted to catch. Then the elder brother said to the other, "If we get hickory bark and plait it into a rope and you tie it about your waist, I can throw you into the water, and you can pull the fish out." They did so, but when the younger brother was thrown into the water he jerked about so much that the rope broke and the big fish swallowed him. Then the big fish began going round and swam up the creek. The remaining brother began running around asking everything he could see to help him, such as the wolf, opossum, polecat, etc. Meanwhile he could hear his brother singing inside of the fish. All of the things he asked to help him would get scared when they saw the fish coming toward them. Finally he came to the Kingfisher and asked him, and the Kingfisher replied, "That is my trade." Then the Kingfisher perched on a limb over the water and the fish came toward him, shooting about as he came. The Kingfisher would dart toward him and then go back to the limb, shaking himself and shouting. Finally the fish drifted a little way off, turned over on its side, and drifted about until it came up to the bank of the creek. Now, the elder brother seized the fish, dragged it ashore, and cut open its big belly with a mussel shell. Inside he found his brother's head still singing, but his body had been ground entirely up. Then his brother's head spoke up, saying, "Wash me and place me on a log." After this was done it said, "Go home and tell your sister-in-law that we never can go together and be the way we were before. I will be there in the early daylight." He added that he would sing most of the time, and talk only a short time.

After the elder brother got home he and the woman talked all night about what had happened, and about dawn they heard the younger brother coming singing. He was flying through the air and he alighted upon the top of the house. He said, "Is my sister-in-law[1] lying there?" His brother answered, "She is lying there." "Ho" he said. Then the head began to sing. After a time he spoke again, "I wonder what I could do to kill you." And he added, "If we go over yonder we shall find a lot of palū'ṣ (a wild fruit like grapes, perhaps the muscadine). I thought my sister-in-law could eat some of that." So after daylight they went with him, and when they arrived there the head climbed up into the tree and began eating this fruit itself. He would throw nothing down except the skins which were left. Every now and then the head asked, "Is my sister-in-law eating them?" and the brother replied, "Yes, she is eating them." After a while a Crow came to the two standing below and said, "This head up in the tree will kill you. Let me fool him while you run off. There is a dirt-dauber (Natchez, melola) living near by. Go to him and he will help you." So the two ran off to the dirt-dauber's while the crow remained in their places, answering the head. After some time the head said, "There is a voice that I do not know. I guess these berries are so sour that they make our voices sound differently." Upon this he looked down and saw the Crow beneath, upon which the Crow flew up, crying "Ha ha ha ha." Then the head started off on the trail of the man and woman, saying as he went, "Dīx̣ dīx̣ dīx̣ dīx̣ dīx̣." Just as the fugitives had reached the door of the dirt-dauber's house the woman had stumbled and fallen full length on the ground. When the head came there he asked if the man and woman had arrived, and the dirt-dauber answered, "I have not seen any woman." "Why, I see the print of where the woman fell. Verendorum suorum imaginem humo impressam video." "Well, you can hunt for her," said the dirt-dauber, and the head entered.

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[1] The woman has now become the wife of the elder brother.

Now the dirt-dauber had turned the woman into a man who lay on a bed on one side of the house while the real man lay on a bed on the other side. The head of the younger brother looked first at one and then at the other. First he spoke to the woman, saying, "Miror an mane e lectulo surgens super domus tectum mingere possis," ac dicebat *Pelopaeus lunatus* (dirt-dauber) "Permitte ut ille te hoc facientem videat." Foras exibant, atque ad hoc faciendum ea se praeparabat dum caput appropinquat intenteque observat. Deinde plane super tectum ea mingebat. Postea domum ingrediebantur, atque caput alterum rogabat ut idem faceret. Deinde hic alter exibat atque caput intente uti antea observabat. Quum vero mingeret urinam usque ad mediam tantum altitudinem parietis ejaculabatur, et caput cachinnabatur. The dirt-dauber had a number of pottery vessels which he had made, sitting in a row. The head now asked the man who had been a woman, "Could you shoot an arrow through four of those jars?" and the dirt-dauber said, "Let him see you shoot through them." So the man who had been a woman shot at them and her arrow passed through all four. Then the head asked the other man to do the same thing, and the dirt-dauber said, "Shoot them; let him see you." But when this man shot he made a hole through only one. The head laughed at him. Then the head began wandering about. Finally he spoke out and said to the former woman, "Can you go hunting and kill something for me to eat?" The dirt-dauber said, "Hunt for him," and the woman went hunting, followed by the head. She killed a deer for him and said, "Here it is," but after examining it he started off after her without touching it. Then she killed another deer and the head acted as before. By and by they came to a creek, and the man's head said to his companion, "Let us swim." So she stepped into the water, and the head also jumped in. Then she dived under water and came out on the other side. As she did so she made a noise under water and said to the human head, "That is your home." As soon as the man reached the other side he turned back into a woman, upon which the head began to shout and tumble around, but it could not follow her out.

The woman, however, walked out of the water and started on westward. On the way she came to be with child by something and gave birth to several children which she put into a hollow cane. Presently she came to a place where lived a chief who had several wives, and she became his wife also. She soon became the chief's favorite, and the others became angry and began talking about her. "She is shaming us a great deal," they said. So they determined to have a corn parching contest, and set a time for it. The day having come the favorite wife took a humming bird, which was one of the children she had borne on the way, out of her cane and sent it to the dirt-dauber after popcorn. It went to the dirt-dauber and brought back the sharp point of a grain of corn. Meanwhile the other women were all busy carrying corn back and forth in baskets to parch it. "When you are all through," said the favorite wife, "I will use your pots to parch mine in." When she put this piece of grain into the pot it began popping and swelling, and the house was finally filled with the popcorn which ran outside and covered up all that the other women had parched. They said, "Where has this woman come from that has shamed us so?" Deinde dicebant mulieres, "De pilis verendorum nostrorum contendemus." Mulier inde iterum ad *Pelopaeum lunatum* (dirt-dauber) suum *Trochilum colubrem* (humming bird) mandabat qui pilum unum verendis ejus imponendum reportabat. Ad tempus uxores omnes ordine ante principem stabant qui ad domus portam stabat, de certamine arbitrium acturus. Quum omnes mulieres vestitus suos elevassent pili uxoris quae in maxima gratia erat usque infra genua pertinere videbantur. Itaque iterum ea vincebat, atque aliae mulieres mirabantur ubinam ille hanc quae tantam eis infamiam adferret mulierem invenisset. Now they thought of contesting by means of a ball game. So the favorite wife again sent her humming bird to the dirt-dauber, and the dirt-dauber said to the humming bird, "You must tell your mother that she must take all of her children out of the cane to help her." The other women had planned, as soon as the game was under way, that they would all jump upon this woman and kill her. When the day came and the ball was thrown up to begin the game the favorite wife opened her cane and let out all of her children. One of her children was Thunder and Thunder struck all of the other women and killed them. She and her children were then left and her children scattered from her while she herself went westward.[1]

3. The Cannibal's Seven Sons[2] (20)

There was a man eater who had seven sons. He used to hunt and kill beaver, hang them up to dry and eat them by himself. His boys said to one another, "I wonder if that beaver meat is good." So they watched for an opportunity, stole some of this beaver meat, and ate it. When their father found that they had been eating some of his meat he said to them, "You want to eat beaver, do you?" So he took them to a high cliff above a creek and said to them, "There is where they live." There were holes under water beneath this cliff, and he threw them into these holes. Six died there but one of them got out at a different place. It was night when he escaped, and he wandered along the creek. By and by he saw what he supposed to be a tree and thought, "I will stay here all night," upon which he climbed up into it. When daylight came he looked down and saw a snake on the ground, and what he had thought was a tree was really the snake's horn. Now he was afraid to go down, so he remained where he was. As he sat there people began to go by in canoes, and these people were of different sorts, some having crooked legs, some crooked hips, etc., and they sang songs in which they referred to these facts. When they looked up and saw him they said, "He has no sense to sit up on the horns of a snake." One canoe load of people were all blind in one eye. Presently he heard another canoe coming, and this was filled with young women. As soon as these girls had observed him they let their canoe drift in toward him until it was quite near and told him to spit toward them. His saliva struck the edge of the boat. They moved it nearer and told him to spit again, when he spit into the very middle of the canoe. Then they told him to jump in and he did so, landing in the center of their canoe. He married one of these women, and they had a child while they were still going on.

Farther on on this river lived the mother of this boy. Different creatures, such as rats, would disguise themselves and come to her calling out that they were her children who had been drowned. She soon found out that they were trying to fool her, so she became angry and began to cry, and she refused to look round. By and by her son, accompanied by his wife with her child in her arms, came to the place and landed. He said to his mother, "I have come back," but she answered, "That is what you always say, you red rats." Her son spoke again, and she answered, "That is what you are always saying, you holes of different kinds." They kept on talking to her, however, and after a long time they bothered her so much that she looked round, and saw a person standing there. Then she took the child from his wife and said, "This is my grandchild," upon which she began dancing round. After that they all got into the canoe and started on. They went down the river to the house of a chief. The chief called to them to come up, but they remained in the canoe. After some time the young man's mother said to the chief, "If the chief's wives will come and lie down side by side as close to each other as possible so that we can walk upon them we will go up." They did so, and the woman and her people walked up upon the bodies, treading so heavily that they broke wind as they stepped. The chief wanted to marry the mother too and did so, but he had taken out the eyes of all of his other wives, and he wanted to take out her eyes also, and her son did not want it to happen. Then the chief gave orders to have the young man taken off to another place, and it was done. By and by, however, he came back and found that his mother's eyeballs had been taken out. He hunted around for these, found them, and put them back in their places. The chief gave orders that the youth should be taken to another place, and again removed the woman's eyeballs. When the young man again got back he found his mother in the same condition dancing about before the chief who was seated beating upon a drum. He again hunted for the eyeballs, found and replaced them. Then he went to the chief and took his drum away from him. He and his mother now started for their canoe. The chief told his other wives to catch them, but, having no eyes, they ran about hither and thither unable to find them. So the fugitives reached their canoe and got into it. They started off westward, the son beating upon the chief's drum as they went.

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[1] "Went westward" are favorite words with which to end Natchez stories.

[2] An old Natchez story.

4. The Cannibal Woman (19)

A young man named Idzoġo^{n}′ciya was out hunting and met a young woman named Micu′x. He would shoot birds with his arrows and she would pick the arrows up, but, when he asked her for them, she was at first afraid to come near. Finally, however, she came to him.

Then he asked to go home with her. Finally she agreed, but as they were going along she told him that her mother was a cannibal, and whenever her daughter got a man her mother would kill him. But she told the man she would help him. As they were going along they found the feathers of different kinds of birds, such as the crane, shitepoke, duck, etc., which they collected. Afterwards they reached a creek and, taking mud from it, they made it into balls, one of which they stuck on the end of each feather. The woman said, "When we get to my home my mother will offer you something to eat, but you must not eat it. Eat this parched corn instead. Fool her." When they reached the house the old woman was away, but presently they heard her coming, her feet sounding kiłkiłkił. When she came in she threw herself down on the bed opposite to that on which the two others lay and said hå′huẋ hå′huẋ. After some time she got up again, saying, "Håhu′ẋ, why am I lying like this? I wish I would soon smell," meaning that she wished she would soon eat. She began cooking something which she ate and afterwards threw herself over on the bed, again saying as before, "håhu′ẋ." By and by she sat up and said, "Where did my son-in-law come from?" Then she got up and prepared some food for him, saying, "Eat." He got up out of bed with some parched corn in one hand which he ate, after which he lay down again. Then the old woman put away her cooking vessels and food and lay down on the bed uttering the same ejaculation. At that time she began to snore, but her daughter said that she never did this when she was really asleep. After a time she again got up, saying, "I want to smell again." That meant that she wanted to kill her son-in-law and eat him. When she found him awake, however, she said, "I always dream. Sometimes I wake up lying by the door." Again she lay down on the bed. By and by she got up again with the same remark as before, upon which the young man raised up and cleared his throat. Then she said, "I am an old woman and sometimes not just right. Sometimes when I wake up I am out in the yard." She again fell over on the bed, and presently she fell asleep in reality. When she did so her daughter took the feathers with balls of mud attached and placed them all around her mother's head. Immediately there came to be a lake full of wild fowl under the bed on which she was lying. Finally she jumped up, and the first thing she knew she was bobbing about in a lake. The ducks, snipes, and cranes were scared by her and began calling out. She became tired after a long time and wading across the doorstep where the water was up to her breast, went to sleep. Then her daughter rose, gathered up the feathers and mud, and, wrapping them together, took them out of the house and put them away.

Next morning the old woman woke up and ran out into the woods. Her daughter said, "When she comes back she will say, 'There are raccoons out there in a tree. If my son-in-law will kill them I will smell them.' " By and by they heard her coming tił tił tił. She said, "There are seven raccoons out in a tree here. I want my son-in-law to shoot them." His wife said, "Kill them for her." He went out and shot them all, but if he had missed his mother-in-law had determined to kill and eat him. Then she said to herself, "Son-in-law is all right in shooting," and she began crying, "hiii."

After that she began picking up acorns which she pounded in a mortar and afterwards carried to the creek to wash. Her daughter said, "When she comes back from the creek she will say this: 'There are drumfish feeding about where I was washing my acorns. If son-in-law will catch them for me I will smell them.' " She did as her daughter had foretold. Then her daughter said to her husband, "You must shoot the biggest one. When you do that you must turn around and run and not let the water touch you. If the water touches you it will knock you down." The young man did so, and when he had shot the biggest drumfish the water pursued him up the hill. About halfway up a little water touched his heel and he fell down. He lay there for seven days. Meanwhile some cannibals came and looked at him, but they said, "He is extremely lean. In three or four days his flesh might be much better." So they went away. As he lay there the youth sang, and he heard a song in reply up in the air just like his own song. He thought to himself, "When that person comes he will surely kill me." It was his wife's voice, however, and when she arrived she began doctoring him, so that he got up.

When they returned to the house his wife told him that her mother was over on the other side of the creek. "When she comes back," she said, "she will want you to kill some white haxt (birds called in Cherokee umu′łî or umi′łî, which are like sandhill cranes)." She did as her daughter had predicted. "Let me smell some white haxt," she said. The man's wife also said, "She will offer to carry you across the creek in a canoe, and she will then run away with the canoe. When she does that you must take four arrows and shoot them in four different directions. You must also take four feathers off of those birds and put them together to form a bridge. She thinks that when she leaves you over on that side something will kill you." As her daughter had said, she set her son-in-law across and took away the canoe. He found the white fowls and shot them during the day, and when night came on he shot arrows north, south, east, and west from the point where he intended to pass the night.

Late that night several parties of cannibals found his trail and called his name, saying, "He has been here." Then they heard an answering cry "hiyu′ẋ" off at a distance, and, thinking that it was his voice, the cannibals all ran in that direction and hunted all around for him. It was one of his arrows which had answered them. When they called again another arrow answered, and in this way they spent the entire night wandering around. At daylight they gave it up and went away. The youth then threw his feathers joined together across the stream and went home. Now the old woman went to the place where her husband lived, and, when she came back, she said, " I have set a time for a game of ball." When the time was up different creatures arrived to take part in the game. Among these were such things as holes in clay banks and excrements resulting from diarrhea. As these things gathered in she would say, "Go ahead and tell old stories." She herself would fall about on the bed. When her husband came he had a black gum tree upon his shoulder in which all kinds of birds would gather, and he had canoes for earrings. When she saw him coming she said, "Well, ball playing shall never disappear." She said to them, "When the game opens this person will slip on the excrement and fall into the clay bank hole, and we will kill him." She shouted, "wa-a-a," rejoicing at the prospect. On the other side the woman's daughter and son-in-law had a number of beings to aid them, such as wind, cyclone, and thunder. Before they had played long thunder and wind destroyed the canoe earrings worn by the cannibal. Cyclone went round and round lifting the opposing players up from the ground, and thunder and lightning began tearing them to pieces. Every now and then a leg or a foot would drop to the ground with a noise like "tâx." So the old man and his wife and all of their party were destroyed, leaving the young man and woman safe. Then they gathered up all of the pieces of the bodies of their enemies, piled them up along with a lot of firewood and burned them. When all were burning a crack sounded in the fire and went westward. Their spirits crossed the ocean and the young woman said, "Well, we have had revenge." Then the man and woman were told to wander around and go westward.

5. Lodge Boy and Thrown-away (3)

A certain man lived alone with his wife who was pregnant. Every day he would go off hunting and come back at night with a deer, but before he set off he closed his house up tight because many strange creatures who ate people lived in the neighborhood. Whether these were monkeys, gorillas, or other animals they did not know. These would come up to the house and speak to the woman, telling her that they wanted to have a dance. One day when these creatures were dancing together outside, males and females, she opened the door and went out among them. A short time afterwards they caught her and devoured her.

That night, when the woman's husband came home, he heard a baby crying outside and said, "Bring the baby to the house. Why have you got it out there?" His wife did not appear, and after a long time the man made a light and went to the place where he heard the baby's voice. Looking about, he saw a little blood dropped upon a leaf. He picked the leaf up and brushed off the dirt, and it turned into a human being. Then he fed it on deer soup and when it had attained a considerable size he shut it up in the house when he went hunting. Meanwhile the navel string of the baby which the woman had been carrying had been thrown away and had become another boy a little bigger than the first. But this boy was wild, and lived upon bugs which he would get by turning over logs, though his brother said to him, "I live upon this kind of meat," showing a piece of deer meat. He also had the power of flight. He was afraid of his father and when the latter came home he would fly away, while his brother ran after him crying. Finally his father determined to capture him and tame him so that he could be a companion for his other son. He turned himself into a duck and squatted down at the corner of the house waiting for him. The wild boy wanted something with which to sharpen his arrow, and the other came to his father to get it. The father gave it to him. Then the wild boy went into the house to get it, and his father ran out from behind the corner and pursued him. The wild boy tried to get out through the smoke hole, but his father caught him and hobbled him so that he could not get away. Then he hung him up crosswise in the smoke hole and built a big fire under him, the smoke of which made him throw up all of the bugs which he had been eating. After that his father took him down, but he kept him tied until he had become gentle and had begun to eat deer meat.

After this wild boy had become gentle his father had to go off hunting, but before he set out he shut his children up in the house, telling them they must not go away anywhere. When their father had been gone a short time, however, the larger boy took the other up on his back and carried him out at the smoke hole. Many trails led from their house, and they deliberated for some time which they should choose, but finally they went eastward. By and by they heard people playing and shouting ahead of them, and when they reached the place they found that the noise was made by Wolves. The Wolves had a ball, perhaps half a foot in diameter, which could move about of itself as if endowed with life. The Natchez name of this ball is må′tåga. It moved from side to side among the Wolves, and some would run with it while others slapped at it to make it go.

The boy who had been wild said, "I am going to get hold of this ball. Go on and I will overtake you." When the Wolves saw the boy they recognized him and said, "There is that fool boy standing there. That is just a navel string. Don't take it." "Pshaw!" said the boy. For a considerable time he stood there looking on, and every time they spoke to him he answered with this same word, "Pshaw!" After a long time the ball slipped through the crowd and rolled to where the boy stood. Then he seized it and ran, and they pursued him, howling. Finally he came up with his brother, grasped him and flew off home. When they got into the house they made the ball fly all over it from one wall to another, and when their father got home they said, "Look here at what we have found." "Well!" said he, "keep it in the house. Don't go outside with it. If you do it will get away from you." Then he left them again.

The boys played around in the house with this ball until they became tired, and at last the larger boy said, "Let us play outside." So they played outside, but they had not been there long before it got away from the smaller and began rolling away. They followed it for a long distance until at last it reached a creek over which hung a crooked tree. The ball ran up this tree with the larger boy in close pursuit and fell into the water and was lost. When the boy who was following got tired of hunting for it he went back to his brother on the bank. When he got to him he said, "Our uncle lives on the other side of this creek. Shout to him and let him take you over in his canoe. Stay with him. I am going to hunt for that ball again. When you call to our uncle he will tell you to come across on a foot log, but you must not do so or you will fall off and be drowned. Make him bring the canoe over." So when the smaller boy called his uncle and his uncle told him to come over on the foot log he said, "No; I want the canoe." Then his uncle brought the canoe and carried him across. His uncle had some fish on the other side which he told his nephew to bring along, and when they got to the house his uncle told him to cook it. Then he told him to make some mush. When the boy began to cook and to rake out the fire with a stick his uncle told him to use his hands and took the stick away from him. And when he burned his hands in consequence his uncle laughed at him. When the boy stirred the mush with a stick his uncle took that away from him also and made him stir it with his hands. Everything being done, the uncle told his nephew to lie down. So he lay down on his back, and his uncle set a jar of mush on his belly and began to eat out of it. When he was through he gave the boy a little and said, "I am going to stick up a sassafras," meaning that he was going fishing.

Then the man went out fishing with his nephew, and while they were there a big red perch began singing close by. The perch's song was this, "You old man, you have sassafras stuck up here." The perch kept going back and forth singing this over and over, and finally the uncle became angry, dipped up the perch in his net and ate him, bones and all. Then they began fishing again. After they had sat there for a while, however, the uncle heard the perch singing in his belly. He sang at intervals, and the old man became very angry, but he could do nothing. Then he went off and defecated and came back to fish. Another space of time elapsed and again he heard the same song, this time from the place where he had defecated. He became angry again, seized a stick and beat the pile of dung all to pieces. For a while after everything was quiet.

By and by, however, the uncle's hook became caught and he told his nephew to dive in and free it. He did so and saw his brother sitting there under water holding the hook. He asked his younger brother what had been done to him, and the latter described how his uncle had burned him and eaten off of him. Then the bigger boy said, "I am going to get revenge." So he went about in the water, seized a number of fish, and laid them ashore near where the old man was fishing. "Take these up with you and cook them," he said; so the old man took them up and began to cook them. When he grasped the poker, however, the boy took it away and told him to use his hands. "Now make mush," he said, and when the old man got a stick with which to stir the mush the boy took it away from him. So the old man stirred the mush with his hand, and as he did so he said, "hīgigigigi," pretending to laugh. When everything was cooked the boy told him to lie down. Then they put the jar of mush on him, piled the fish around him, and getting on each side began to eat. The old man began to be burned by the hot bowl and raised it up a little with his hands, saying "Hīgigigigi" as before. When the boys were through eating they told the old man to eat, but before he was through they got up, struck him in the head and killed him. In his house they found various things which their uncle used in dressing himself up. They started off, leaving the old man lying on a blanket on one of his ears, which were very large. After a while the boys came back again and the larger boy said, "You are in a pretty position. Just remain that way." The fourth time they came back the old man spoke up and said to the larger boy, "You are a navel string. You are mean. You have been in the habit of treating people meanly, and you have done it again."

They went away again and came to another person sitting down sharpening nails or tacks to put into the heels of shoes. They asked him if he could kill a person by sticking the nails into him. "If you can kill a person that way," said the bigger boy, "try it on my brother." He did so and killed him, whereupon the biggest boy killed him also with a blow. Then he doctored the smaller boy and brought him to life. Then they took the nails off of the man's feet and carried them away, saying, "These would be good things for our father to use in making shoes." So when their father came home they said, "We have found these nails to make shoes with." But their father told them that that was not what they were for and they had better put them back on the owner. They did so and he returned to life.

The boys started on again and came to a house where cannibals lived. They climbed up on top of the house and heard the cannibals laughing, feasting, and playing inside. While they were there a number of cannibals came carrying a baby which they set in a bowl on the fire. Then one of the boys on the housetop dropped something into the bowl and broke it. "This baby is alive," said the cannibals. "He has broken our bowl." Then they put the baby on the coals to roast it, and when it was done all squatted down and began eating. Afterwards they lay down all around the house to sleep. As soon as they had fallen asleep the bigger boy got down off of the house and tied all of their hair together, and then they set fire to the house. By and by the cannibals discovered this and said, "Why, the house is on fire." They tried to get up and began shouting to one another, "You are pulling my hair. You are pulling my hair." And they fought until the house burned down. Then the boys ran away.

After this the bigger boy said to his father, "What do you do in order to kill deer, bear, etc.?" He answered, "I always use medicine." Then the boy said to his father, "I can find what kind you use." So he went to a creek, brought back a big turtle and said, "Is that the kind of medicine you use?" "No," he said. The boy went a second time and brought a dead snake. He brought all kinds of dangerous things, everything he could think of, but he could not find what the medicine was. Then the boys determined to follow their father on one of his hunting trips, so they made all kinds of arrows and hid them in order to be prepared for the journey. When he set out they kept only just within sight, for he was on the lookout for them on account of the questions they had asked him. Finally he came to a high mountain, and stood up and looked far up into it. Then he opened a door at the foot of the mountain and out came a deer, which he shot. Then he shut the door, picked up the deer and started back while the boys hid until he had passed them. When he had reached a distance at which one can barely hear a person whooping the boys went to the door and opened it. Then deer, turkey, and all kinds of creatures began running out, and the boys began shooting at them, but they made no impression. All they could do was to whoop and clap their hands. Their father heard them, ran back, and shut the gate. Then he told them there were just a few things left inside. He said, "You can now go your way. You have let out all the game we had to live on. I had this game for my own use. Now you may get on as best you can. I am going back."

After their father had started off the larger boy began thinking over what had happened, and he made something to follow his father. This is called wâ′guł (in Natchez), and it was round and flat.[1] When he had made it he threw it after his father and said, "What is father saying?" The thing followed their father and when it had overtaken him struck him first on the heel and then on the knee. He looked around in surprise, stood still for a time, and then went back to his boys, and said, "I am sorry for you, but you have wasted what we had to live on. We can not live any more on that, and we will go westward."[2]

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[1] It was evidently a chunk stone.

[2] Creek Sam, the father of my informant, interpreted this to mean that the Natchez had been obliged to migrate westward to the place they now occupy, but that as some animals were left in the mountain some hope was still left for the Natchez.

6. Lodge Boy and Thrown-away (3)

(SECOND VERSION)

A hunter had a little boy who stayed at the hunting camp. When he went off his boy said to him, "Make some arrows for me." He made arrows for him but the next time he went off again the boy again said, "Make some arrows for me." "How does it happen," said his father, "that you use up so many arrows?" and the child answered, "A boy comes around and we shoot together and bet and he wins all from me." "If that is so, when he comes back you must catch him. I will sit watching and when you seize him I will run up and tie him." Then he made the arrows and left, but he stayed near by watching and when the boys were playing about his son caught the other and they fell about wrestling. The second boy tried to run away but the father caught and tied him.

After he had sat tied for some time the strange youth quieted down and the man untied him, left the two together and started off hunting. "To-day some one will call toward the west to be ferried across in a canoe. It is not a human being. It is Old-woman-who-sticks-to-one and you must not set her across. When someone toward the east shouts, that will be a human being. You must set that one across." He said this to them and started off.

Not long afterwards some one toward the west shouted and the strange boy said, "Let us go and set her across." The other answered "I think he said, 'Do not set that one across. It will not be a human being,'" but the first replied, "If you will not do it I will hack you with father's big ax." So the other became frightened and they went along together. Old-woman-who-sticks-to-one was standing by the bank and they put her across. After they had done so they jumped back. They jumped back across the creek quickly but Old-woman-who-sticks-to-one jumped back after them and fastened herself upon them. They could not get rid of her in any way, until finally they killed her and heated water and poured it over her, when she came off. They cut off her nose and made a pipe out of it. "It will be good for our father to use when he smokes," they said.

While they were sitting holding this their father came home. He said, "Have you been right here all the time?" "We have been nowhere else," said the boys. "We have made a pipe for you," they said, and they gave it to him. He put tobacco into it, lighted it, and smoked. When he pulled at it hard, it made a noise, łā+k. When he pulled at it still harder it made a noise, tlāk. Then he said, "Didn't you do what I told you not to?" His child answered, "We put that one across and jumped back but she also jumped back and stuck to us. When we could do nothing else with her we killed her and poured hot water on her, and she came off. We cut her nose off and made a pipe out of it for you."

When he was about to start out to hunt again he said, "If you want to go in swimming you must not swim in the creek toward the west. You must swim toward the east. You must not swim toward the west because there are lots of leeches in the creek there." Then he set out.

Not long afterwards the boys said, "Let us go in swimming," and they swam eastward in the creek. When they came back the strange boy said, "Let us go in swimming to find out about the leeches of which he spoke." "I think he forbade us," said the other. The strange boy replied, "If you do not agree I will hack you with father's ax," so he became frightened and they set out. They went in swimming. When they came out, leeches were all over their bodies. Then they wallowed in the sand and mashed them. When their skins got dry they made a noise, "tsâgāk tsâgāk," and the boys danced in order to hear the noise.

When their father came home he said, "Have you been right here?" and the strange boy answered, "We have been nowhere else." But his own child said, "We went in swimming where you said, 'Do not swim there,' and when we came out leeches hung all over our bodies. We rolled in the sand and mashed them, and when their skins were dried they made a noise and we danced."

Then the boys said to each other, "When he leaves this time we will follow him. Let us make many arrows." So they made them and hid them away where they would be ready and the next time he went out they followed. He opened a low mountain, a deer came out, and he shot at it and killed it. Then he shut the mountain, laid the deer on his back and started to return. They concealed themselves and waited until he had gotten away, but when he was a considerable distance off they opened the door. Deer came out and ran off; also turkeys and bear. They shot at them until they ran out of arrows. Then they shut the mountain and ran off. They got home first and sat down, not intending to tell what had happened.

When their father came back he said, "You have not been off anywhere?" and they answered, "We have been right here all the time," so he thought everything was all right. But presently the deer meat gave out and he again started off. He could find nothing and so came back. "Well then," he said, "you are also the ones who did that. There is nothing to be had. Now, let us go back to the place from which we came. That food was for us to live upon. Let us start away," and they set out.

When they got to the place he said, "I want to reconnoitre," and started off. In the evening he came back and said, "I am going to a council meeting," and he set out again. Then the boys followed him stealthily. People were gathering at the council house and when it became dark they entered. "I wonder what they are talking about in there," said the boys, so they crept under the floor and listened. As they sat there they heard that they themselves were being tried, and they were convicted. It was agreed to kill them before morning.

Then the two boys went out and started off. They collected guards to protect themselves, placing ducks in the outermost row. As a protection they put bumblebees into a hollow cane and stopped it up. In the same way they put hornets into a hollow cane and stopped it up. They stationed geese as guards in the next row. They also put yellow jackets into a hollow cane and stopped it up. They stationed sandhill cranes as guards in the third row. Then they put wasps into a hollow cane and stopped it up. In this way they collected all kinds of stinging things. In the last row they put quails on guard. They themselves went into a small corncrib standing on the trail along which the enemy were to come.

While the boys were sitting in the corncrib the ducks came flying past making a noise. "I think they are coming," they said as they sat there. After a while the geese also went by. "They are getting nearer," they said. After another interval the sandhill cranes also passed. "They are getting close," they said. After still another interval the quails flew past making a thundering noise, and they said, "They have come." So they opened the hollow canes and threw them outside, and, when the people came to fight, these stung them. Then they began to fight. As more and more stinging insects came out they began fighting one another in fighting the stinging insects. They struck and killed one another.

Toward daylight the shouting and tumult quieted down. The stinging things rose upward humming. "What has happened?" said the boys, and they went out. Their enemies all lay about dead. "Father is lying among them somewhere," they said, and they hunted for him. After they had hunted about they found him barely alive lying with his back up. "Do you think we had better let him die for good?" said the strange boy to the man's son. When he asked this question the latter answered, "He shall always stay in the fields and steal garden vegetables and people shall chase him." Then the strange boy made a little bow and scraped the string over the man's buttocks. He stopped, and when the man tried to speak he said, "gāx, gāx, gāx, gāx." He turned into a crow and flew away.

"What shall we ourselves do?" they said as they stood there. "We will go into the ground," they said. "No, for we can never see each other," they concluded. "Let us wade into the water," they said, but they concluded, "If we do that we shall again be unable to see each other." Then they said, "If we go above we can arrange to see each other, talk together, and travel together." "I will go toward the west to live," said the strange boy, and the man's child went eastward. They made it thunder and lighten. A cloud separated them.

7. The Origin of Corn (4, 5)

Corn-woman lived at a certain place in company with twin girls. When the corn was all gone she went into the corn house, taking two baskets, and came out with the baskets full. They lived on the hominy which she made from this.

One time the girls looked into this corn house and saw nothing there. They said to each other, "Where does she get it? Next time she goes in there we will creep up and watch her."

When the corn was all gone she started to go in and they saw her. So they crept after her and when she entered and closed the door they peeped through a crack. They saw her set down the basket, stand astride of it and rub and shake herself, and there was a noise, tsâgak, as if something fell off. In this way she filled one basket with corn. Then she stood over the other, rubbed herself and shook, the noise tsâgak was heard and that basket was full of beans. After that the girls ran away.

"Let us not eat it," they said. "She defecates and then feeds us with the excrement." So when the hominy was cooked they did not eat it, and from that she knew they had seen her. "Since you think it is filthy, you will have to help yourselves from now on. Kill me and burn my body. When summer comes things will spring up on the place where it was burned and you must cultivate them, and when they are matured they will be your food."

They killed Corn-woman and burned her body and when summer came corn, beans, and pumpkins sprang up. They kept cultivating these and every day, when they stopped, stuck their hoes up in the ground and went away. But on their return more ground would be hoed and the hoes would be sticking up in different places.

They said, "Let us creep up and find out who is hoeing for us," and they did so. When they looked they saw that the hoes were doing it of themselves and they laughed. Immediately the hoes fell down and did not work for them any more. They did not know that it was just those two hoes which were helping them and they themselves spoiled it.

8. Corn-woman's Son (4, 6, 54, 55)

Old Corn-woman lived with a certain boy. When she was out of corn she went to the corn house, entered, and when she came out had a basket full of corn with which she made hominy. One time while they were living in this way the boy looked into the corn house and there was nothing there. He thought, "Where does she get the corn?

Next time she goes in I will watch her." Presently the corn gave out again and when the boy saw Corn-woman start to enter the corn house he peeked through a crack. There she sat astride of a basket, and when she shook and made a noise the basket was filled. But he thought she was defecating into it. "I will not eat (lit., drink) any hominy this time," he thought, and ran off.

When the hominy was cooked he would not eat any, and from that she knew that he had seen her. She said, "If you think I am filthy, your kinfolks are alive—your grandmother, your aunt, your uncle, your second father,[1] your elder brother, your sister, your mother, and your father. I took you from them, but now that you think I am filthy you may go back. But I will provide for you before you go. First you must kill me and then burn down the house and reduce it to a bed of coals. Then you must go away. But before that go and hunt some birds."

So the boy started out, killed birds and brought them in, but she kept saying to him, "Another kind," and he went off again and killed others. But when he got back she said "Another kind," and he went out hunting again. He hunted about and brought different kinds of birds. Finally he brought blue jays and parrakeets. "Those are the ones," she said to him.

Then she brought the birds all to life, placed the parrakeets on one shoulder and the blue jays on the other, the chickadees in the center of the top of his head, the topknot birds back of his shoulders, and the others around his belt. She also made and gave him a flute and when he made a noise by blowing upon it all of the birds sang.

"Quum profisceris," ei dicebat illa, "alicubi in via mulieribus pravis obviam venies quae te ut cum eis concumbas sollicitabunt. Cum eis vero ne concumbas quia in verendis suis dentes habent qui tuum penem abscindent. Facias tibi penem lapideum et quum mulieri quartae obvenies cum ea concumbas."

After that he killed Corn-woman, burned the house down to a bed of coals, and then started off. He went along blowing upon his flute and the birds were singing. Mox cuidam mulieri appropinquanti obveniebat quae eum sollicitabat ut cum ea coiret. Recusabat pergebatque. Aliae mulieri appropinquanti obveniebat quae etiam eum sollicitabat ut cum ea coiret, atque iterum recusabat pergebatque. Et alia veniebat quae eum sollicitabat ut cum ea coiret atque iterum recusabat pergebatque. Deinde obviam ei veniebat quarta mulier quae etiam eum sollicitabat ut cum ea coiret. Ille assentiebatur et ambo concumbebant. Postquam paulisper concubuerunt penis suus lapideus dentes verendorum mulieris frangebat. Ea ibi plorans cubabat et ille eam derelinquebat atque pergebat.

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[1] I. e., paternal uncle.

As he was going along he met Rabbit coming toward him, who made friends as soon as he saw him. "Where are you going?" Rabbit said to him. "I am going to my mother's." "I live close by. Let us go back together. I am going into the creek to tie up turtles. Let us go back and tie up turtles together and then we will go on. I am going close by the place." The youth was unwilling to go but Rabbit, who wanted to fool him, overcame his objections and they turned back.

When they got to the creek they peeled off hickory bark for ropes, took off their clothing and went into the water. Rabbit said to his companion, "When I say 'Now!' we will dive under water together." So they went to a place which was rather deep and Rabbit said, "Now!" The youth dived, but Rabbit went out, seized his companion's clothes, and carried them away.

After the youth had tied his turtles together by the legs he came out of the water and found that his clothing was gone. He stood thinking for a while with his head hanging down, and when he looked about saw a persimmon tree standing near. He climbed it, shook off some persimmons and rubbed them all over his body. Then he started on.

When he came to a house the people thought he was filthy and gave him food out at the edge of the yard. He went on for a while in this way until he came to where an old woman lived. That person looked upon him kindly. Then she cleansed him, and they lived together. The old woman said, "I want some fish." So the youth went to the creek. Afterwards he came back and said to her, "A sick fish was lying there which I put into the canoe, but if you want it you can go and get it." So the two started out. When they got down to the canoe it was full of fishes. "If you can not carry them all away," he said to her, "tell your kinsfolk if you have any and let them get them." So the old woman told them and they came and carried the fish away.

Rabbit heard how the young man had divided the fish. He said to his wife, "You must say, 'I want some fish.'" Rabbit's wife heard him and answered, "I want some fish." Then Rabbit went to the creek. He found a dead fish and put it into the canoe. After a while he came back. He said, "A sick fish was lying there which I put into the canoe, but if you want it you can get it." Then the two set out. They found only a dead fish swollen up and with its eyes turned white, and his wife scolded him about it.

Another time the youth made the old woman say by thinking, "I want some deer." So the youth went into the woods to hunt. After a while he came back and said to her, "I finished killing a deer which lay sick and laid it in a hollow, but if you want it you can go and get it." So the two started out after it. When they got to the place they found it full of fat deer. "If you can not carry them all off, let your kinsfolk take them away," he said to her. So the old woman went to her kinsfolk and told them and they came and carried off the deer.

Rabbit also heard of that. He said to his wife, "You must say, 'I want some deer.' " So Rabbit's wife said, "I want some deer." Then Rabbit went hunting in the woods. After a while he found a dead deer, put it into a hollow and came home. "I finished killing a deer lying sick," he said, "but if you want it you can get it," and they set out. When they came to where the dead deer lay, something had already taken out its eyes and the woman scolded him.

The birds hung dead on the clothing which Rabbit had taken away. [They would not sing for him.]

Next the youth said to the old woman, "Comb your hair and part it well," and she started to comb it. Then he said, "I want to build a house," and he stood near grinding his ax. The old woman went on combing her hair and when she got through he said to her, "Stand in the doorway." She did so and forthwith he struck her on the head and split her in two. Immediately two young women stood there looking just alike. So he continued to live with his two wives.

Rabbit also heard of this and said to his wife, "Comb your hair." She combed her hair and when she got through he said, "Stand in the middle of the doorway." She stood there and he struck her and caused her to fall down dead.

After that happened the people said that the youth had occasioned the Rabbit to kill his wife and they arrested both. Then they tried them. All of the quadrupeds with hair and all of the flying things tried them. But they concluded, "It was not the telling of Rabbit by that youth but the foolishness of Rabbit himself which caused him to kill his wife by trying to imitate him," and they let the youth go but convicted Rabbit.

They could not think of any way to kill Rabbit, however, so they discussed secretly a way to deceive him. They said, "Go and get Rattlesnake." If he went for him, it would sting him and so kill him, they thought. "All of us are not here to judge because Rattlesnake can't walk fast enough and hasn't come. Go and get him," they said, and he started off. But Rabbit knew they were deceiving him. He broke off a long stick, sharpened it, and came to the place using it as a walking stick. When he arrived he also told a lie. "They sent me from the assembly," he said. "Many said, 'Rattlesnake is long.' Many said, 'He is short.' 'Well then,' they said to me, 'Go and measure him,' and so I came along." Upon hearing this Rattlesnake straightened out and lay flat and Rabbit began measuring him. As he was doing so he said, "I shall not strike your life?" Rattlesnake answered that his life was in the middle of his head, so Rabbit kept on measuring him and while he was doing so stuck the stick into the middle of his head and killed him. He laid him over his shoulder impaled on the stick and carried him back.

"We told you to bring him here alive," they said to him. "What is he fit for? Throw him away." And he threw him away.

Again they came to an agreement on the matter. "Let him lead the water," they thought, "and that will catch and drown him." So they said to him, "You lead the water. Make it run straight in the channel." So he caught the water and led it by means of a string. Presently the water overtook him and he started to run. When it overtook him again he ran in a crooked course. It overtook him again, and after running from it several times he got tired, let the water go, and ran off.

When they said to him, "We told you to make it straight," he answered, "What I have done is right. Since it is crooked it makes a good place in which things can range about and when the second bottom is made it is a good place in which to hunt. It would be good to cultivate and to make a farm out of, I thought, and so I made it that way." They could do nothing with him and so they let him go.

9. The Panther Child (6, 7)

A woman was washing at a creek with her baby lying close by her. While she was dipping up water a Tiger,[1] which had been watching her, ran up and carried off her child. She did not know at first what had happened to it. The Tiger took the child, which was a boy, to its den, and with its mate raised him. When he had grown to be of some size the Tigers gave him a bow. The boy would go out and on coming back tell the Tiger that he had seen something that scared him, which was in fact a bird. Then the Tiger would explain that these birds were to be killed and eaten. So he got into the habit of going out hunting, killing these birds, and bringing them in. By and by he said, "Some baldheaded things scared me." "Those are to kill and eat," said the Tigers. They were turkeys. When he became a young man he saw something else which scared him and said, "I saw something with small legs which scared me." "They are to be killed and eaten," said the Tigers. So he went out and killed them. They were deer.

Some distance away was a mountain which looked blue in the distance. The Tigers said, "You must never go to that mountain." By and by the Tigers went off somewhere to make a visit, and the boy thought, "Why is it that they do not want me to go to that mountain?" So he decided to go there, and after he had climbed to the top he found a crowd of people playing ball. He saw his mother playing among them. Then he got back to the Tigers' home and when the Tigers came back they found that he had been somewhere and said, "Haven't you been over there?" "Yes," he said, "I have been there." "Well, that is your town. You shall go back to it, and we will prepare for your return." The Tigers asked him to kill birds of a certain kind, and, when he had done so, they said, "Kill another kind." He kept on until he had killed as many different kinds of birds as he could find. With these they decorated the boy, placing a parrakeet on his head, jays on each shoulder, and smaller birds of different kinds about his belt. The Tiger caused these birds to live. "When you start off," he said, "you will come to a house, and when you have passed the house you will meet a person, but you must keep right on without talking to him." The Tiger also gave him a horn to blow on, and when he blew every bird would cry out.

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[1] Popular name for the panther.

So the youth started off, and, as had been foretold to him, he passed a house and met a person beyond it. This was Rabbit. Rabbit stopped him and said, "Where are you going?" "I am going to my mother's. Where are you going?" "I am going to the creek to catch turtles. Your mother lives close to this place. Let us go back and catch turtles, and then go to her house together." Upon this the boy turned back with Rabbit, and, when they reached the creek, he pulled off his clothing and said, "How do you catch these turtles?" "I always take a hickory bark rope, dive into the deep water, catch and tie them, and drag them out." So the two took hickory bark cords and waded into the water. Rabbit said, "When I say 'Now!' we will dive into the water at the same time." When Rabbit said this word the boy dived in, but Rabbit jumped back on the bank, seized the boy's clothes, and ran off with them. The youth caught a turtle and, coming out and looking round, saw that his clothes were gone. Then he hung his head and began to think, "What shall I do?" Then he began looking around, and he spied a persimmon tree loaded with fruit. He shook this tree and rubbed the fruit all over himself. Then he started on toward his mother's house, dragging the turtle after him. When he reached his mother's house he stopped in the yard. His mother was cutting up raccoon meat. He said "Mother," but his mother answered, "I don't know whether I have a child." Then the boy started off again, saying, "If you have a child let the raccoon bite you," and the raccoon bit her. He went along while his mother cried out from the biting of the raccoon. He came to a number of houses, but he looked so filthy they would give him something to eat out in the yard and turn him away. Finally he came to a house where an old woman lived with her granddaughter. There was a hole in a clay bank out in the yard of this house, and the young man put his turtle into it. Then the women welcomed him, invited him into the house, and fed him there. The youth told them that that was the first house in which he had eaten, and related how he had been treated at the different houses he had passed. The old woman said, "That is not the way to treat a person." Then the young man said, "If you eat turtle, I put one into a hole out there." "Well, if it is turtle," said the old woman, "it is something that has always been scarce." When they went to the hole and looked in, it was full of turtles making all kinds of noises. They took one of them out and cooked it. Then the old woman said, "I will give you my granddaughter. No one ever brought us anything of this kind before." The boy said, "If you have any relations let them come and get some of these." So the young woman went to inform some of their relations, and they came after turtles.

By and by the young man said, "Let us go to the creek." He stripped off his clothing and began diving back and forth under water from one side of the creek to the other. Then the fish became addled (or drunk), and the youth said, "Go and tell your relations and let them kill the fish." The young woman did so, and they came and killed some of the fish.

When Rabbit heard what the youth had done he determined that he would do the same. After he did so there were a lot of minnows floating about which he told the people to kill, but they soon found that the minnows were floating about of their own accord, and they scolded Rabbit.

When the young man had jumped into the creek he had gotten the persimmon stains washed off of him and appeared as a fine youth. Presently he asked his wife to comb her hair well and part it in the middle in the usual manner. She did so, and he said, "Give me that broad ax and a grindstone." "I will give them to you," she said. As he sat there a short distance away from her he said, "I am hungry." So his wife went into the house and brought out different kinds of food. "Where shall I put the food?" she said. Then the young man got up quickly, and, swinging his broad ax, struck his wife in the middle of her head where her hair was parted, thereby making two persons out of her, who laughed and smiled at each other.

When Rabbit heard what had taken place he had his wife comb her hair, and afterwards asked her to give him the ax and grindstone. Then he sat down and sharpened his ax. Then he said, "I am hungry," and his wife went in and brought out different kinds of food for him. "Where shall I put it?" she said, upon which he stood up, struck her on the head, and killed her.

When this happened the different animals and other creatures went to the youth and arrested him, saying that he was the cause of Rabbit having killed his wife. They tried him and sentenced him to death. First they thought they would kill him by setting him to cut cane for arrows in a canebrake where there were poisonous snakes. But first the youth went to the Tiger, who gave him four balls and said, "Take these balls, and when you get into the canebrake and think your enemies are near by throw a ball and they will run after it. Throw the fourth ball as far as you can." So when the young man arrived at the canebrake he threw one of the balls, and while the snakes were pursuing it he began cutting cane. When they came back he threw another and then the third, and, having cut enough cane, he threw the fourth ball as far as he could and ran off, returning safely to the place from which he had been sent. Next the youth's enemies sent him to a cannibal who lived near, telling him to cut off his beard to wrap around the arrows. Again he went to the Tiger, who said, "Go there, turn into a granddaddy-longlegs and climb up on the ceiling. He will not be there when you arrive, but be on the ceiling when he comes back." When he got to the house he found only the cannibal's wife at home, who agreed to cut off her husband's beard for him, so he turned himself into a granddaddy-longlegs and climbed up on the ceiling. After a time the cannibal came in, lay down, and went to sleep, when his wife cut off his beard and gave it to the youth, who took it back to his enemies. Next he was sent to a creek where there was something dangerous, to dig up clay from the bottom. He consulted the Tiger again, who said, "Let that person who wears a white collar get that clay from the bottom of the creek. You can not do it. You must sit down at the edge of the water and tell this person to hurry up." When he did so the person he called came, and it was a Kingfisher. The young man asked him to dig clay out of the bottom of the creek for him, and the Kingfisher said, "I can do so. When I dive under the water, if white bubbles rise, you will know I am all right, but if red bubbles of blood rise you must go back." He dived, and the boy sat watching, and presently he saw some white bubbles rise to the surface. Then the bird came out and asked the boy to take the earth out from under his nails. When he had done so the bird said, "Strike the rock with this clay," and at once the clay grew large. He returned with it to the people who had sent him. Now, the people thought they would take this youth across to the other side of the creek, where there were numbers of cannibals. He consulted the Tiger once more. Then the people ferried him across and left him on the other side. That night hounds got after him, but in obedience to the instructions of the Tiger he got into a hollow tree. The cannibals who followed the hounds tried to twist him out with a switch, as is done in the case of rabbits, but he twisted it about in some spider webs, and when the cannibals saw it they thought that the hounds had lied and began to beat them. Then they went back home.

When day came the young man got out of the hollow tree and began wandering about, and after a time he came to where two women were swimming. He took their clothes and climbed up into a tree near by. When the women found this out and discovered him they asked for their clothes, but he said, "What will you be to me?" "We will be your sisters," they said. He remained where he was. Then they said "We will be your aunts." He did not move. "We will be your mothers." They named all kinds of relationships. Finally they said, "We will be your wives," and as soon as he heard it he came down and they took him with them. As they went along they said to him, "We always want a man, but if we get one our father always kills and eats him. In the first place our father makes him enter a race. There is a deep washout in which he has stuck up sharp spikes, and when they run and have nearly reached that place, he lets them get a little ahead of him and pushes them in so that they fall on the spikes and are killed." When they reached their house their father began to shout and rejoice, saying, "Those women never fail to bring a good man." Then he asked the young man to run a race, but just before they reached the washout he dropped back and the old man went on, falling into the ditch, but by the side of the spikes, so that he was not killed. Then the youth helped him out. That night the youth slept between his two wives, and over his head he had something fixed like a mask, making it appear as if his eyes were wide open. The old man would come over from time to time and peep at him, but when he saw him lying with his eyes apparently wide open he went back. Finally he gave up any expectation of catching his son-in-law asleep, so he whispered to his daughters that he was going to set the house on fire, and one night, while they were asleep, he struck them on the head and woke them up. So the two girls got up and started out, but they had the young man between them. Then the old man set fire to the house and while it was burning and everything was crackling and popping he said, "Those bones that I like to eat so well are crackling and popping." He would run around the house saying "Hayi haa."

After a while he looked about, saw his son-in-law standing near and said, "I thought my son-in-law had burned up. I thought bad luck had befallen him. That was what I meant by acting the way I did." After this the two women said, "Our father will not give up doing this. Go home if you want to." Then they told him they would find four young pups for him. They said, "You will find something with white round its neck. You ride it across the river. You can name it 'My friend.'" Then he took his four pups to the bank of the river, sat down there, and began calling for something. Snakes and turtles of various kinds would raise their heads out of the water, and he would say to them, "I am not speaking to you," upon which they would answer, "I thought you were calling me," and dive under water again. After a time something with a white ring about its neck stuck its head out from under the water and said, "What is the matter?" The young man answered, "I want you to carry me across the river." Then the snake said, "Why, what are you going to do for me?" and the young man answered, "I will give you something to eat while you are carrying me over." "All right," said the snake, and the youth got upon his horn (this snake having horns like a deer). When they started the young man gave the snake one pup, but as soon as he had finished it he began to sink toward the bottom. Then he gave him another pup and he rose and started on. He fed him with all four in the same manner. As he went the youth began sawing off one of the prongs of the snake's horns. The snake perceived the dust and said, "What is this falling?" "It is some kauhi′sitȧ (meal made from parched corn) that I am eating." So he got one of the prongs cut off unknown to the snake. When they were nearly over he shot an arrow which stuck up in the earth. Seeing this he shot again but held to the arrow and alighted upon the ground. Upon this the snake became angry and said, "Well, you could have done that in the first place without tiring me." The youth answered, "You are so proud minded and cross I could dry the water up from you which is all you have to support yourself on." So he dried up the water, and the snake began to tumble about. It said, "You have treated me badly." So the young man brought the water back and let the snake go.

10. THUNDER

Thunder married a human being.[1] He had a big frog covered up to keep his fire. When Thunder came back from killing someone he hung up an arm, the head and the buttocks. As he went along Thunder sang, "I am flying. I am flying. I am flying. Flying water (i. e., rain) is my child. Flying water is my child. I am flying." He was shooting, and what he used was lightning. If he stayed away all day, the big frog went around the fire and sang "Gaditī′yaoc. He comes flying. He comes flying. Flying water is his child. He comes flying. He comes flying." Since Thunder stayed away all day he was worried lest his wife should be carried off. "Nothing can hurt me myself," he said, "for I am very brave," and he lay down.

But now the arm, the head, and the buttocks hanging up got angry, and the arm sang, "Hȧnīgū′tsi hȧ′nigutsi itā′wawa ita′wawa′ hānāgānī′" (meaning unknown). The head also sang, "Dū′nuga′ dunuga′ dunugȧ′tsi dunuga′ ya′ox" (meaning unknown except that the last word signifies that the head was whooping), and gritted its teeth. The back also sang, "Tsetsē′tataginā′wiyo. Tsetsē′tataginā′wiyo." When Thunder came back from killing people he took the cover off of the fire and the big frog and said to the frog, "Throw them into the ground." So the frog dragged the members away, dug a hole behind the house, and buried them. In that way he had made mounds of earth. That is what they always used to say.

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[1] And that is how the other facts regarding him came to be known.

11. Adoption of the Human Race

The Moon, Sun, Wind, Rainbow, Thunder, Fire, and Water once met an old man. This old man was God. One human being was invited to be present. Then Thunder asked the old man, "Could you make the people of the world my children?" "No, they can not be your children, but they can be your grandchildren. If anything arises which is heavy on the people of the world you can be the sinker of that." The Sun asked the old man the same question. "No, they can not be your children, but they can be your friends and grandchildren. You can only be for the purpose of giving them light to go by." Then the Moon said, "Could you make the people of the world my children?" "No, I can't do that. The people of the world can be your nephews and friends." The Fire then asked that the people of the world be made his children, and the old man replied, "No, I can't give them to you to be your children, but the people of the world can be your grandchildren. While they are growing up you can be their warmth and can give them something cooked to live on." Then the Wind asked the question. "No, the people of the world can't be your children but they can be your grandchildren so that you can remove the foul air and all kinds of diseases." Then the Rainbow wanted the people to be his children. "No, they can't be your children. You can be only to prevent floods and prevent rainy weather. You can be honored that way." Then the Water asked that human beings be made his children, but the old man said, "No, the people of the world can't be your children. All you can do is to wash them clean. When they get dirty you can wash them. So you can be named Long-person."[1] Then the old man said, "I have told you all how to guide yourselves and what to do. You all must remember that these children are my children."

12. Adoption of the Human Race

(second version)

An old man looked at human beings and held a meeting attended by Thunder, Wind, Rainbow, Fire, Sun, Moon, and Water. Thunder said, "Perhaps all of the people in the world will be my children," but the old person answered, "It will not be so. They will be your grandchildren, your friends. You will take away anything dangerous from them." Wind also asked to have them for his children. "That shall not happen either. They shall be your grandchildren," he said. Rainbow asked to have them as his children. "It can't be. They shall be your grandchildren," the old man answered. Sun asked to make them his children. "It can't be," said the old man, "they shall be your nephews, your friends." Moon asked to have them as his children. "It can't be. They shall be your nephews, your friends." Fire also asked to have them as his children. "It can't be," he replied. "They shall be your grandchildren. You can warm them and cook their food as long as you live. They shall be your grandchildren." Water also asked to have them as children. "It can't be. You can have them as your friends, as your grandchildren, and keep them nice and clean. Your name will be Long-person. I can not let them be your children. They are my children," said he from the place where he sat. This is what they always used to say.

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[1] This name is thought to have been given because cleanliness prolongs life.

13. THE CANNIBAL (56)

A cannibal found a large number of ducks swimming about in a certain lake or river. Then he procured a great quantity of hickory bark, dived under water toward them, and when he was among them he stood with his nose sticking out of the water and tied the ducks to his body[1] one after the other by means of the bark, until all of it was used up. Afterwards he dived under water again, came to the surface a short distance away, and began singing. He thought that they could not fly. He sang, "Agû′shuwe′bångini, Agû′shuwe′bångini Adā′gītsā′gītsåk a′tsågā′gitsågītsåk," meaning that he had tied the ducks up and that he had tied them to himself. Then the ducks said, "What is he singing?" After a while he sang the same thing again. "Agû′shuwe′bångini, Agû′shuwe′bångini, Adā′gītsā′gītsåk a′tsågā′gitsågītsåk." The ducks said to one another, "He has tied the strings to his body," and all flew off up into the air carrying him with them, singing. As he went up he kept catching at the strings, but they flew on until at last his member broke off and he fell down, landing in a hollow tree. After he had sat inside of this tree for seven days a woodpecker began pecking at it. Then he told this bird to collect the rest of the woodpeckers and cut the tree down, saying, "I shall be very thankful to you all." Presently a flock of these birds came, settled around the tree and began pecking at it. As they pecked they sang, "Tom‘shiłho′nho′nōgua shū′uhuts gaī′tsiī nī′yi ni dogotilū′shik" (meaning that they were pecking at a hollow tree in which was a cannibal). They repeated this over and over and shouted again and again until they had pecked the tree down. Their song and the clamor they made over him had made the cannibal angry, so, as soon as he had gotten out, he sat down on a log and said to them, "Just now I cannot reward you in any way. But gather near and I will tell you something strange." So all collected close to him, and when they had done so he suddenly seized them and ate a great number. Some of them flew away, however. When he had finished he said, "Now let them shout and carry on." Then he left that place.

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[1] In the manner indicated in the last paragraph of Koasati 10, p. 170.

By and by the cannibal heard someone ahead of him singing in a low voice, "Tomʻshīłhônhôʹnogua dahåbāʹli gabīʹshgua gåbuktaʹ" (meaning, "Kill that cannibal and let us eat him"). "What is that?" he thought. Then he went into a little bushy place from which the sound came and found a redbird's nest with a number of young ones in it with their feathers just starting out. He seized it and began eating them, nest and all. Then he said, "Sing on. Sing on again." Then he started on westward once more.[1]

14. The Pleiades (18)

Seven persons went apart, fasted, and took medicine for four days in order to prophesy. Then they came in and reported to the people what they had found out. Then the people said, "We will select seven persons and find out more." So they sent out seven persons who fasted and took medicine for seven days. At the end of this time they wondered if they should continue their fast for seven months. They fasted and took medicine until the seven months were completed. Then they asked one another if they could not observe their regulations for a whole year. They accomplished it, but when the time was completed they had become wild and feared to go near the rest of the people, so they went into the woods and stayed there. They asked one another what they should do, and finally said, "Let us turn ourselves into pine trees." At that time there were no iron axes but tools made of flint with which little wood could be cut. But when the white men came and they saw them cutting down pine trees with their axes they said to one another, "That has cut us down." When the whites went on destroying pine trees they said, "Let us turn ourselves into rock. A rock lies undisturbed on top of the ground." But after they had turned themselves into rocks they saw the white people turn to the rocks and begin to use them in various ways. Then they made up their minds to go above, saying, "We can not escape in any other manner." So they rose and went up into the air, where they became a constellation (probably the Pleiades).

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[1] Evidently this is incomplete.

15. The Hunter and His Dogs (25)

While a certain man was lying sick, at the point of death, his wife was stolen from him without his knowledge. He had many Dogs, and an old one among them came in and said to him, "We think you had better go hunting." "I can't do anything," he answered. "Still, you must go," the Dog said to him. "If you can get into the canoe you can go." "I can't carry my gun and bed," he answered, but the Dog replied, "We ourselves will take them." "If that is so, go ahead," he said, and the Dog went out and told the others. Then the Dogs all came in and sat about. They seized the bed in their mouths and dragged it out. Two of them took the gun in their mouths. Then the man started to crawl off, raised himself by leaning against the wall of the house and went along until he came to the canoe. The canoe was already full of things and the Dogs stood about as he got in. Then they untied it and pushed it off and when it was afloat they jumped in and went with him. After it had floated along of itself for some time it grounded at a river bend.

Then the Dogs jumped ashore, took the painter in their mouths and pulled it up and tied it. Then they went up the bank. Presently they came back. "Now go up the hill," they said to him. "When you reach the camping place you must not stop. Go on past the fire and when you get tired come back. When you have gotten back return without stopping. If you get tired on the way and before you get to the top come back again. And when you have gotten back you must go up once more without stopping. You must try to reach the top and if you get tired turn back again, and when you get back turn round and try it over. You must try as hard as you can. When you finally get to the top and have gotten back without stopping take your gun and go off hunting."

Then the man rose and started up the bank; though he could hardly proceed from weakness he got to the top. They had said to him, "Keep on to the fire (or camp)," so he went there. He moved a short distance toward the hill beyond, got tired and came back. Immediately he started up again. He went a little farther, got tired, and turned back. This time he came down a little faster, and after he had gotten back and set out once more he had nearly reached the top when he became tired and turned around. He went back. He came down on a jog trot, set out again and went up faster. This time he got to the top. He turned back, came down fast, and, without stopping, took his gun and went into the woods to hunt. Before he had gone far he killed a deer and the Dogs ate it. They had said to him, "All of the first one you kill shall be ours," so they ate this. "Half of the second one you kill shall be ours," they said, and when he killed another they took half of it.

After that he hunted about and killed many deer. That night the old Dog came to the place where he was lying and talked to him, saying, "Your wife and the one who stole her when you were lying in bed are at a house standing in the field and I think we will go and kill them, if you agree. Your first wife was a good woman but you sent her away, though she was not of the whipping kind.[1] We will all go there. This other one who is of the whipping kind we want to kill tonight," he said, "and if you agree we will do so." So they yelped and started off.

Before they had gone far they uttered a long howl and were then quiet, but for some time, from the place where he was lying, he heard them howling in the distance. Some time later they came back howling with their mouths covered with blood. "We have done it," they said. "When you have plenty of meat we will start off." So he went about hunting until he had gotten enough. Then they said, "Now get ready," so he put into the boat the deer meat he had prepared, and they got in and started off.

As they went along they said to him, "Let us go to the house where your first wife lives. She will not say anything against it. When we get there you must say, 'I want some boiled chicken,' and after she has killed and cooked it but before it is done you must say, 'Perhaps that is enough.' If you are told that it is not done you must answer, 'I want it nevertheless.' When she puts it into a dish and gives it to you, we will be near. You must give it to us. We will eat first. Afterwards you must eat. And if they tell you that your former wife and her husband were killed by wolves, you must say, 'It had to be so.' We ourselves will die, and if one says to you, 'They are dead with colic because you fed them too much hot food' you must reply, 'It had to be so.' Keep this a secret. If you tell anyone of our doings, you will die."

So they started off and reached the place. "I want boiled chicken," he said. So they killed a chicken and cooked it. When the water had just begun to boil, he said, "That is perhaps enough. I am very anxious to have it." It was put into a dish for him but he gave it to the dogs. When the woman said to him, "Why do you do that?" he answered, "I want them to eat it at the same time as myself." They began eating, devoured all, and went out. Afterwards, while the others were eating, he was told that wolves had killed his former wife and her husband. "It had to be so," he replied. Now when that woman went out and walked around outside she saw the dogs lying scattered about dead and said to her former husband, "They have died of colic because you fed them that hot stuff." He stood by and answered, "It had to be so."

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[1] That is, she was not in the the habit of whipping the dogs.

As they had said to him "You must not tell what happened" he did not say anything about it but he wanted to tell very badly and finally did so. After he had told it, and as they had warned him, he died.

16. Adventure with a Tie-snake[1] (26)

A man out hunting came to a river and thought to himself, "I will go in swimming." He did so and swam about for some time in the shallow water. He saw a deeper place, however, where he was afraid to venture. By and by a tie-snake came out of this place and tied him. When it wrapped itself about him he became afraid that the snake would carry him into the deep water hole, and he jumped about until he was out of the water. There were many bushes about, and the hunter grasped at these to keep himself from being carried away, but the snake pulled him off without any trouble. When the man gave this up the snake started off with him up to the level top country. Looking about, the man saw what he at first thought was a level strip of prairie, but when they reached it it was found to be a large lake. The snake carried him into this. It was at first shallow, but it grew deeper and deeper, and finally the man was up to his breast. At this point, however, he heard a noise behind them in the direction from which they had come, and looking, he saw that it was a big alligator. Then the tie-snake let go of him and sprang up into the air with the alligator after him. The hunter was very tired and sat down in the water. Up in the sky he could hear the noise of the two creatures, and after a long time he saw them coming down and they dived into the lake. Upon this he thought he would get out of the water, and he did so, but his bruises pained him so much that he could scarcely stand up. When he started off he had to procure a walking stick. Then he returned to the place where he had gone in swimming, put on his clothes, took his gun, and returned home. He declared that he would never hunt any more "because he was too old."

17. The Ukteni[2]

One time three hunters, one of whom was a young man, were camping in a certain place. The older men began talking about a very deep place in a little creek where lived an ukteni. The young man heard them and went to that place, saying to himself, "I wonder what it is." One place in the stream was so deep that the water looked blue and dark. He crept up to the high bank, and, looking over, saw the ukteni sleeping near the edge of the water with its head out. The youth shot at the snake, which immediately coiled up into an immense bulk. The young man wanted to get away, but he could scarcely move. It had been a clear morning, but now it rained, thundered, and lightened, and the wind blew fiercely. He crept away and hid in the rocky cliffs, and he said that the snake had come near shooting him. Later on it stopped raining, but when he got back to the camp he found his comrades struggling to keep the wind from carrying away the tent which it had blown over. When the other hunters learned what their companion had done they were angry with him.

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[1] Told to Watt Sam by a Creek named Shom'psi.

[2] From the same man as the preceding. Ukteni is a Cherokee name.

This happened to a Creek living near Braggs, named Konip ha′djo, and occurred not very long ago.

A trail left by the sharp-breasted snake is near Watt Sam's house, and there is another not far from the dance ground in the Greenleaf Mountains. Even the scent of one of these big snakes would kill a person. Going-snake, referring to this reptile, is the name of a Cherokee chief and district.

The Natchez name of the sharp-breasted snake, which is identical with the ukteni, is olo′bit, meaning literally "walking terrapin," but it is also called i^{n}tsiyâcdoo′cgu, a name which refers to its sharp breast. The tie-snake is called u′lâẋ dâxgi′ilu.

18. The Tlānuwâ[1] (27)

One time a young man said, "If I had children and those birds took one of them I would kill them." People told him not to say such a thing, but he persisted. This youth grew up and married in course of time and had a child. One day, when the child was large enough to run about, it was playing around while its mother swept the yard, the father being off hunting. Then a tlānuwâ flew down and carried the child away. When the father came home and his wife told him what had happened he did not seem to be angry but said, "I am going to kill him." He lay down and fasted for seven days. Hitherto people had always failed to shoot this bird, because when they sent an arrow at it it caught the arrow in mid-air. After the seven days fast was completed the man went to a creek or river near by, dived into it, and brought up a turtle. Taking this, he went to the top of the precipitous cliff on which the bird's nest was built, and, tying one end of a grapevine at the top, swung down to the nest. He tied the turtle to the end of the grapevine and hung it in front of the nest. Inside of the nest he found some young hawks (tlānuwâs) which he killed and threw into the water. Then he hid himself at the top of the cliff and waited for the return of the old birds. By and by they came back carrying an infant with them, and finding that something was wrong they flew round and round without alighting.

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[1] Cherokee name for a sharp-breasted hawk that was supposed to kill by striking with its breast. My informant had forgotten the Natchez name. This is a very large bird, and my informant's grandmother claimed to have seen its feathers, which were "about a fathom" in length. It lived on a high cliff above some body of water and used to catch children as a hawk does chickens.

Then they flew high up into the air, let the child they were carrying fall and beat it to pieces before it reached the earth. After that they dived into the water and pulled out a snake which they also carried high up in the air and treated as they had the child, letting the pieces fall into the water. After that one tlānuwâ flew up against the turtle, broke a wing upon it and fell into the water, and after a while the second bird did the same thing. Then the young man went down to the nest again, untied the turtle and carried it back to the place from which he had obtained it. He went to the other side of the river where the bank was low, made a canoe and pulled both tlānuwâs out of the water. He pulled off their feathers, which were a fathom long, and made a box for them. Afterwards some more tlānuwâs came, but they were red in color. They lighted on a tree near by, and he shot one and put its feathers into the box where he kept the others. After that a great many people in his town began dying of a bloody flux. He though to himself, "Those red feathers must be the cause of it." So he took the red feathers out and threw them into the water, and the disease was stopped. The person that saw these feathers was Watt Sam's father's great-great-grandmother. It was somewhere in the east.

19. The Pygmies (28)

There is a race of little people to whom what is small seems large while what is large seems small. A number of these people once said they were going to war. They had bows about 6 inches long. The first enemy they found was a hive of yellow jackets with which they began to fight. The yellow jackets stung many of them to death, but there was one large person among them, and he killed the yellow jackets by flailing them with a bush containing many limbs. Therefore the little people became very much attached to this man and honored him. While wandering about they came to a very small creek, and in order to cross this they had to build rafts. They killed a small bird called tsishtsinuk^{u} and cut it up into pieces, which they carried off separately. When the large person took this bird by the bill and lifted it up they thought he was very strong. When they came to a little creek he would take the little people up in his hand and put them across, but a larger creek they would jump, while the large person had to be taken by the arms and helped over. Once they killed a bison, and one of these little men picked it up alone and carried it along. By and by they came to where the long-billed cranes live and fought with them. The cranes began to kill a great many, but the large man got a club and clubbed them until they ran away.

(My informant did not remember any more of this story, but added that if a man wants to see these little people he has to fast four days and go with a shaman. The periods of fasting varied, the fast of a year spoken of in Story 14 being the longest my informant had ever heard of.)

20. THE FROG[1] THAT LOST HIS WIFE

A Frog living with his grandmother took a wife. He did nothing all day but swim about in the river whooping and his grandmother kept saying to him, "Your wife will be taken away from you." One day he went into the river and swam about whooping all day long. His grandmother covered his wife up in a mortar and was sitting down when people came in search of the Frog's wife and said to the woman, "Where is she?" But she answered, "I have not seen her." When she told them that, they hunted about until they pushed over the mortar and disclosed her, and they caught her and carried her away.

The grandmother sat there all the rest of that day saying, "Warts-on-the-body's wife, his wife," and when the Frog came home she said, "To-day they have carried off the woman just as I told you they would." The Frog answered, "Wa, wa, wa, I am angry. Wa, wa, wa, give me my leggings." She gave them to him; he put them on and said, "Give me my garters." She gave them to him and he put them on. "Give me my belt," he said, and she gave it to him and he put it on. Then the two started off. Frog went on, went on in the direction in which the woman had been taken following his grandmother. Following the people, they went leaping along. Presently they came to a big square ground where people had gathered and when these people saw them they said, "Why is that warty Frog coming here?" So they caught him by the arm and threw him "plup" into a gully. He fell down the hill, "bokts." They also caught his grandmother by the arm and threw her "plup" in the same direction, and "bokts," she fell near him. They lay there for a while, then came to life, poked up their heads and went straight westward.

21. THE PANTHER AND THE CRANE

Panther and Crane laid a wager. Panther said to Crane, "Let us see who can throw the farthest." "All right," Crane answered. They said, "Let us throw a hammer across a stream." Panther threw first, and he got it across, but when Crane stood ready to throw, he thought, "I can't get it across." The two had agreed that whichever did not succeed in getting the hammer across should be killed.

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[1] Translated toad, but this must be wrong.

"If I do not get it across, he will kill me," thought Crane, and, as he stood there, he whistled. "Why are you whistling?" said Panther. "My elder brother lives way up there where the hammer is going to fall. I am whistling because when I throw this hammer I want him to see it. He is a blacksmith and I think it will be useful to him. That is why I am making a noise." "If that is so, don't throw it. I have some use for it myself. I can't spare it. Let us try something different. Let us see who can eat most of equal quantities of food." They did so. But the Crane had a bag hung about his person and he sat eating a little and putting more into the bag. Panther, however, did not find it out and ate all, and when all was devoured they brought more in. After they had eaten for a while longer Panther got more than enough and fell down dead. So Crane beat Panther.

22. The Opossum (48)

There was once a very pretty girl whom all creatures wanted to marry. Finally the Opossum went to see her and on the way he picked up all the pieces of paper he could find and put them into his pocket. When he got to the place he kept looking at these papers and then laying them aside, whereupon the people of the house asked him what he was looking at. Then he said that he had been a soldier and these papers were his pension money. So he got the girl at once. Then all of those who had tried to get this girl unsuccessfully became angry, and one night they put a hair-eating insect or caterpillar into the then bushy tail of the Opossum which ate all of the hair off of it. About daylight the Opossum woke up, and when he found how he had been treated he went out and climbed up into the top of a tree near by. When the girl awoke and found that the Opossum was not by her, she went out of doors, looked all around, and finally saw him up in the tree. She said, "Come down. What are you doing up in the tree?" He would not descend, however, and she said, "If you do not get down I will shake you off." As he still remained there she began picking up stones and sticks and throwing them up at him. Some of these hit him, and one of them finally struck him in the head, making him fall from the limb. When he began to fall, however, his tail wrapped around a limb and he hung there by it. From that time it has happened that the Opossum has been able to swing from a limb by its tail.

23. The Wolves and the Fawn (49)

A Wolf met a Fawn and asked it how it came to be striped. The Fawn answered, "They put me about that deep (indicating about 3 feet) under the ground, laid a cane riddle over me, and built a fire on the top. That is how I came to be striped." Then the Wolf decided that he wanted to be striped too, so they dug a hole for him of the depth indicated, laid a riddle above him, and built a fire on the top. Then the Wolf said, "It is getting hot. I am becoming striped now." By and by the Wolf spoke again, saying, "I want to urinate." Presently he said, "I want to defecate." After he had said that the Fawn kept on building the fire higher and before long the Wolf was burned up, leaving only the bones. Then the Fawn picked up the Wolf's vertebræ, ran some hickory bark through them and hung them about his neck.

Now the Fawn walked along in front of some other Wolves singing, "Yaha-gonegałgał tsanåndēc wīłwīł tså′nåndēc compcomp."[1] When they heard him the people asked him what he was saying in his song, and he answered that he was singing about wearing his own bones. They thought it was all right, and he started on again. When he got a short distance away, however, he started the same song, and this time they understood it. Then they began to pursue him and the Fawn fled from them until he came to the hole of a Skunk. When the Wolves came up they asked the Skunk if a Fawn had not come there. The Skunk told them that he was sitting down inside, and the Wolves said, "Turn him out of the house." Then the Skunk told them to gather close around the mouth of his den so that the Fawn could not get past, because he was very quick. Then the Skunk went in and began making a noise as if he were dragging the deer out, but in reality he was only scratching on the ground with his paws. He came out backward where the Wolves stood waiting and threw effluvia all over them. Then the Wolves all fainted and the Fawn and Skunk ran away.

By and by the Wolves came to and found the trail of the Fawn a second time. They gained upon him and finally got so near that the Fawn ran to the place where a Buzzard lived and went into his nose. Part of one of his legs was left hanging out, however. When the Wolves ran up and asked if a Fawn had come there the Buzzard answered, "I haven't seen anyone." Then one of the Wolves said, "What is that in your nose? It looks like the leg of a deer." Then the Buzzard blew his nose, blowing the Fawn out, and the Fawn ran on again. By and by he was so closely pursued that he climbed into a tall tree. The Wolves tried to shoot him down from it but failed. In shooting they used the bristles about their mouths. After some time the Wolves thought of a Terrapin living near by and said to one another, "If we can get that Terrapin he can kill him." So one of the Wolves went to the Terrapin's house and told him what was wanted of him, and the Terrapin said, "I am making arrows." When he got back to the other Wolves with this message, however, they told him to go again, saying, "We think he has finished making his arrows." So the Wolf went and the Terrapin said, "I am straightening my arrows." The Wolf was sent a third time, and the Terrapin said, "I am just now feathering my arrows." When they heard of this the Wolves told their messenger to return again saying, "We think he is through feathering his arrows." "I am just beginning to sharpen my arrows," said the Terrapin. Again the Wolf returned and again he was sent back. "We think he has finished sharpening his arrows," said the Wolves. This time the Terrapin was ready, but he said, "I am so puny that I can not go unless they carry me on their backs." So three Wolves were sent to bring the Terrapin, one to carry his bow, one to carry his arrows, and the third to carry the Terrapin. Then they brought him to the place where the rest of the wolves were assembled and set him down under the tree on which the Fawn had taken refuge. Then the Terrapin began shooting at the deer, but for a long time his arrows would just glance by and stick up in the ground a long distance away while the Wolves ran as fast as they could and brought them back. After a long time, however, the Terrapin shot the deer and brought him down and the Wolves skinned him. Then they cut the deer up until there was a piece for each. They asked the Terrapin what part he would have, but he was quiet for a long time and said nothing. They said, "Will you take a hindquarter?" "My hindquarter always hurts and I don't think it would agree with me," said the Terrapin. "Will you take a forequarter?" they asked. "I have pains in my shoulder. I don't think a forequarter would agree with me." "Will you take a rib?" "No, for I have pains in my ribs and I don't think it would agree with me." "Will you take the backbone?" "I am bothered with backache, and I don't think it would agree with me." "Will you take the head?" "I am troubled with headache, and I don't think it would agree with me." "Will you take the jaw?" "I am bothered with jaw-ache, and I don't think it would agree with me." "Will you take the legs or feet?" "No, I am bothered with pains in the knees and I don't think they would agree with me." "Well, will you take the liver?" "No, I am bothered with pains in that part. I don't think it would agree with me." "Will you take the guts?" "No, I can't, I am bothered with my stomach." "Will you take the tail?" "No, I am troubled with my tail." At that the head Wolf said, "I guess he doesn't want anything." So each took a piece of meat and they carried it all off, leaving the Terrapin alone.

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[1] These words are probably intended for Creek, yaha being the word for "wolf."

After they had gone the Terrapin crawled over to where the deer had been cut up. He found that they had even licked up all of the blood there, but he discovered one leaf on which was a lump of clotted blood. On this he began to drop other leaves until he had a large bundle, which he picked up and carried away. When he got near home his wife saw him coming and said to herself, "He is bringing meat." So she put her pot on the fire with water in it ready for cooking. Then he brought his bundle up and laid it down close by. His wife began taking off the leaves one at a time, and as she did so he kept telling her that the meat was farther on. When she took off the last there was just a drop of blood. Then the Terrapin's wife said, "What do you mean by bringing this little lump of blood?" She took it and threw it into her husband's eyes, and that is what caused the Terrapin's eyes to be red.

24. Terrapin and Deer (57)

Once the Terrapin proposed to the Deer to run a race across seven high hills, and they appointed a time for it. The day having arrived, the Terrapin got the other Terrapin together and placed them in a row on the sides of the hills. He put a white feather on the head of each. Then he said to the Deer, "I will have a white feather on my head." When they were at the starting point the Terrapin said, "Every time you reach the top of a hill you must whoop. When I whoop we will start running." So the Terrapin whooped and they started. When the Deer came to the top of the first hill he whooped as the Terrapin had directed him, and, looking over to the next hill, he saw a Terrapin which whooped also and went out of sight over the crest. This was one of the Terrapin which the first one had placed there, and when the Deer came up he hid, allowing the Deer to pass. Every time the Deer came to the crest of a hill he would whoop, and see a Terrapin go over the crest of the next. When he crossed the last he saw a Terrapin sitting down at the goal, and the Terrapin said, "I told you I could outrun you." The Deer said, "You look like a different Terrapin." "No; I am the same one." "I don't think you are the same because your eyes are so red. When we started your eyes were not as red as that." "As I ran along I got hot, and dust and rubbish got into my eyes. That is why they are so red."

25. The Fox and the Crawfish

(EUROPEAN)

The Fox wanted to catch the Crawfish in order to eat him, and the Crawfish said, "We will run a race, and if you can beat me you can have me." They agreed upon a course over seven hills, and squatted down at one end ready to start. One of them was to say "Let us go." Then the Fox had his tail stretched out close by the Crawfish and the latter seized it, so when they started he clung on and the Fox carried him from one end of the course to the other. At the other end of the course the Fox turned about quickly and the Crawfish was switched off in such a way that he fell some distance farther on. He said, "I told you that you couldn't outrun me."

26. THE CRANE AND THE HUMMING BIRD (50)

The Humming Bird and Crane lived on the shore of the ocean in the east, and the Humming Bird came to the Crane to ask him for a race. The Crane answered, "I can't race. I can't do anything." The Humming Bird kept at him, however, and finally they agreed to race to the ocean in the west. So they placed themselves at the edge of the water and the Humming Bird said, "Well! let's go." The Crane had no more than raised his wings when the Humming Bird was out of sight. Finally the Crane rose and began working his wings slowly up and down. When darkness came on the Humming Bird stopped for the night, and toward daylight, as he was sitting on a tree, the Crane came flying by. When daylight came the Crane had gotten on a long distance, and the sun was well up before the Humming Bird passed him. That night the Humming Bird again stopped for the night, and this time the Crane overtook him at midnight, getting so far ahead that the Humming Bird did not catch up with him until noon of the next day. The third night the Crane passed the Humming Bird fast asleep on a tree before midnight and the Humming Bird did not overtake him until late in the evening of the fourth day. He had not gone far beyond before he had to stop and the Crane passed him very soon. So the Crane got to the western ocean far ahead, and going into the water he began catching fish, for he was hungry. It was morning when he finished flying and the Humming Bird did not arrive until noon. Then the Humming Bird said to the Crane, "I had no idea you could get here first. If I were able I would whip you. I could pass around you, under you, under your wings and everywhere else."

27. THE OWL AND THE PERCH

An Owl found a Perch in a little puddle which was almost dry and wanted to eat it, but when he caught it the Perch said, "Let me sing you a song for you to dance by first. I am a good singer, and, if you will carry me to some spot that is open and clean so that you can dance, I will sing for you." The Owl agreed and said, "When we have reached the right place say, 'Here is a good place.'" So the Owl picked the Perch up and started off. Presently they came to a pool of water and the Perch said "Here is a good place. Brush it off well, and when you get it well brushed off dance back and forth four times. The fourth time you can eat me." He also said, "Lay me down beside your path." The Owl brushed the place off and began to dance, but when he turned round the fourth time the Perch made a jump and went off into the pool of water. So the Perch outwitted the Owl.

28. The Turtle [1]

A Turtle came out of the water and began sunning himself on a log. While he was doing so he looked up and saw that a rainstorm was coming. He said to himself, "It is going to wet me." So he jumped into the water.

29. Turkey and Wildcat

Wildcat was splitting rails when Turkey Gobbler came up. Wildcat was about to shoot him when Turkey said, "Wait," and he came near. Then he said, "You can pick my feathers off and I will go to the place where your wife lives, let her kill and cook me, and when I am done you can eat me when you get there." So he sat down on a log and Wildcat plucked him. After he had plucked him, Turkey said, "I shall be cooked well enough when you get home," and he started off.

When he got to Wildcat's house he said, "Your husband said to me, 'Let me pluck you and then you may go to my home and my wife will pound up cold flour for you and you can tread on her.' " Forthwith she pounded up cold flour for him, he trod on her, shouldered the cold flour and went off.

When Wildcat came home at noon he said, "Is that turkey done?" "No; when he came here he said, 'Your husband said to me, "Let me pluck you, go to my home, and my wife will pound up cold flour for you and you can tread on her."' I pounded up cold flour for him and he trod on me and went off," she said.

Then Wildcat got a gun and said, "In which direction did he go?" He was shown the way and followed, and before he had gone far he came upon many turkeys walking around with the one he had plucked among them. Already he had feathers stuck on him in different places. As he went about he would throw cold meal into the mouths of the others and each of them would give him a feather. He was sticking them on his body and soon the one who was creeping upon him could not distinguish him from the rest.

While the one who was going to kill him was following, they discovered him creeping up and ran away so fast that he could not catch them. He set out for home unable to accomplish anything.

30. The Bungling Host (58)

A Rabbit wandering about came upon a Bear cooking a piece of his flesh. When it was done the Bear sharpened his knife, bent over a pot in which beans were cooking, slit his belly and let grease run out of it into the beans in order to season them. He gave the Rabbit a dish of beans and the Rabbit ate a great quantity of them. When he was through eating he invited the Bear to go and see him in his turn. After the Bear got there the Rabbit began skipping about preparing the meal, and he too cooked some beans. When they were done he also sharpened his knife, bent over the pot and tried to make slits in his belly. When he did so he cried "Wī." At the second attempt his knife went through and he fell over on one side. The Bear said to him, "You have hurt yourself badly. I am just that way, the way I was doing when you came to see me. I will go and find a doctor for you." By and by the Bear brought the Buzzard back with him and the Buzzard said, "When I treat a person I don't want anybody to be present. People always make a hole at the top of the house to give me light." Then the Buzzard began doctoring, and every now and then they could hear the Rabbit squeal. The Bear, who was sitting just outside of the door, would say, "What is the matter?" and the Buzzard would answer, "It is hurting him where I am doctoring him. Once in a while I blow into his wound." After a while the Rabbit stopped crying. The Bear said, "How is the patient?" "He is better," said the Buzzard, and presently he flew out of the hole in the roof of the house and lighted on top of a tree. Several different animals, the Skunk, Raccoon, etc., had gathered about the house, and the Buzzard said to them, "I am through." Then they opened the door and went in and there lay only a pile of bones. They said, "Buzzard has done a great wrong. Let us kill him." So they shot at him with arrows, and shot through his nose, making the nostrils as we see them to-day. The Buzzard said, "You have made a place good for me to breathe through." Then he flew off.

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[1] Told by a Creek Indian.

31. Rabbit and Alligator (59, 60)

The animals had a chief who divided the various kinds of food among them, and each called for what it liked, the Squirrel asking for acorns, the Opossum, Raccoon, and Fox for persimmons, the Birds for grapes, etc. The Rabbit looked up and saw a lot of sycamore balls hanging on a tree. He wanted to have these, and he sat under them waiting for them to fall down. Instead of falling to the ground, however, they would scatter. At last he got hungry, came before the chief again, and asked for something else. Then the chief said to him, "If you will hunt and bring to me something I like, I will give you something that you like." Then the Rabbit went away and came to where an Alligator lived. He called to it and the Alligator came out, saying, "What is it?" "They want you to hew out a forked post," said the Rabbit. "Who wants it?" said the Alligator. "The chief," said the Rabbit. Then the Alligator said, "All right, I shall have to go," so they started off together. When they had almost reached the canes where the wood was the Rabbit hit his companion in order to kill him, but the Alligator ran away uninjured. Then the

Rabbit went before the chief and said, "I couldn't find anything for you." "I won't give you anything until you bring me something," the chief replied. Then the Rabbit went off again, killed a fawn, skinned it, wrapped the skin about him and went to the Alligator's home a second time. He shouted to the Alligator and the Alligator said, "What is it?" "The chief wants you to hew out a forked post," said the Rabbit. "That is what they always tell me, but I do not want to go. They always thump me on the head." "Who treated you that way?" "The Rabbit hit me on the head." The Rabbit said, "The Rabbit hasn't any sense. What did they send him for? I am all right." Then the Alligator said, "I guess I can go," and he started off with him again. When they got close to where the chief was the Rabbit said to his companion, "What part of your life did they miss?" "If they had hit me in the back they would have killed me." Presently the Rabbit picked up a club, hit the Alligator over the back and killed him. Then the Rabbit picked his body up and carried it to the chief. But when the chief saw him he said, "Hey, things of that kind are not to be eaten. Go along where old women have planted gardens and pilfer out of them. And let the dogs chase you through the brush," and he sicked the dogs upon him. "That," he said, "is going to be the place for you to be killed in." So the Rabbit became such a lover of beans because he was such a story teller.

32. THE WOLF AND THE RABBIT[1] (61, 62)

There was a girl whom the Wolf and the Rabbit both wanted to marry. The Wolf got her but afterwards the Rabbit came to court her. The girl's mother told him that her daughter belonged to the Wolf, but the Rabbit said that the Wolf was like a riding horse to him. Then the mother said, "If you will ride the Wolf here, I will believe you." After that, when the Rabbit and Wolf met, the former said, "When are you going to see this girl? When you go, come by and we will go together." When he was ready the Wolf came to his house, and the Rabbit said, "May I ride you? My stomach troubles me." The Rabbit got upon his back and then said, "It is hard for me to ride you. I will put a saddle on you." The Wolf agreed and the Rabbit put the saddle on him and got into it. But the Rabbit said, "If you will let me put spurs on I will sit steady in the saddle." So the Rabbit put spurs on and remounted. Still he was not quite satisfied and said, "It will be better if I put a bridle on you." He did this and got on, saying, "This is all right," and they started off. When they rode up to the door of the girl's house the Rabbit said, "I said I could do this. I have brought him up." Then he pulled the saddle off of the Wolf and put him into the horse stable. The people gave the Wolf hay and corn, but the Rabbit said, "He will not eat this hay and corn; he eats fresh meat." As they had none, the Wolf remained in the barn all day without eating. Meanwhile the girl and her mother agreed to take Rabbit, and he remained in the house that night. When night came the Wolf began to dig his way out and got away. When the Rabbit found this out he was afraid to go far from the house, thinking that the Wolf was waylaying him. During the night, however, he began to get hungry, and he began eating about among the weeds and grass. The Wolf found him there and chased him round and round, but the Rabbit finally escaped through a crack in the fence. The Wolf stayed around, however, chasing the Rabbit every chance he got. Finally the Rabbit hid in the garden and fed on the vegetables there, but the Wolf slipped up on him and caught him.

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[1] Told to Watt Sam by Charlie Jumper, one of the three remaining speakers of Natchez, who got it from his grandmother.

Now the Wolf took the Rabbit home, got an ax, and said he was going to cut his head off. The Rabbit said, "I do not care if you do kill me. When you cut my head off I shall become two." Then the Wolf tied the Rabbit down and built a big fire, saying, "I am going to burn you up in this fire." But the Rabbit said, "If I make water on this fire I shall put it out." Then the Wolf put a kettle of water over the fire and said, "I am going to scald you in this kettle of water." But the Rabbit replied, "If you put me into that kettle I will kick up my heels and break it." Then the Wolf said to the Rabbit, "I will throw you into this big brier patch." The Rabbit answered, "I will cry all I can when you do it." So the Wolf threw the Rabbit as far into the brier patch as he could, but when the Rabbit struck the ground he raised a great whoop and started off on the run. The Wolf was beside himself with rage at this and ran after him. He chased the Rabbit round and round until he finally chased him into a hollow tree. When he found he could not get him out of this he went to an Owl which lived close by and told him to keep watch, saying, "Don't let the Rabbit get away while I am gone." "If the Rabbit comes out I will kill him," said the Owl. So the Wolf started off after an ax. When the Rabbit found that the Owl was there he said, "Come and look at me. I am in a pretty hole." The Owl said, "It is too dark. I can not see well." The Rabbit said, "Open your eyes as wide as you can." Meanwhile, the Rabbit was chewing tobacco, and when the Owl opened his eyes wide he spit tobacco juice into them. Then the Owl suffered so much with his eyes that he fell off of the tree and staggered around trying to get relief, while the Rabbit came out of the hole in the tree and ran off. When the Wolf came back and said to the Owl, "Is the Rabbit in here?" he replied, "He got out. He said 'Come and look at me.' Then we had a fight." While the Owl staggered around he had defecated until there was a great heap of manure. So he said, "While we were fighting the Rabbit made that pile you see there."

Then the Wolf said, "I am going to burn up this pile of rabbit manure," but the Owl answered "You will spoil it." The Owl objected so much that the Wolf finally said, "You must have made that big pile of manure yourself; you are so stingy with it." When the Wolf said this he struck the Owl on the side of the head with the handle of his ax and the Owl squealed, "O-o-o-o." Since then the Owl has always called out in this way, and his head swelled up from the blow so that he now has a big head.

33. The Tar Baby (63)

All of the wild animals appointed a time to dig for water and when the time came assembled and began digging. But presently Rabbit gave up digging, and the others went on digging without him. They found water. Then they stationed two people to watch it. But Rabbit became very thirsty. He killed a gray squirrel, stripped off its hide, got into it, and came to the watchers. It was Rabbit who did it, but in the form of the gray squirrel he said that he had become very thirsty for lack of water. "You may drink water because you are just a gray squirrel," they said to him, and he drank. He drank all he wanted and went away. Then he pulled off the hide.

But when he thought of going back to drink again the hide had become hard and he could not get it on, so when he became thirsty he dipped up the water at night. But when he set out water for his visitors they said to him, "Where did you find it?" and he answered, "I got it from the dew." Then, following the tracks by the water, they saw signs of Rabbit, made an image of a person out of pitch and set it up near the place where they had dug the well.

The next night Rabbit came and stood there. "Who are you?" he said. There was no reply and he continued, "If you do not speak I will strike you." Rabbit struck it with one hand and his hand stuck to it. "Let me go. If you do not let me go I will strike you with my other hand," he said, and he struck it with that hand. When he hit it that hand also stuck. "Let me go. Stop holding me. If you do not let me go I will kick you," he said, and he kicked it. When he kicked it his foot stuck. "If you do not let go I will kick you with my other foot," he said, and he kicked it with that foot. When he did so his other foot stuck. "Let me go," he said, "I have my head left, and if you do not let me go I will butt you." He pulled back and forth to get free and butted it with his head and his head stuck. Then he hung there all doubled up.

While he was hanging there day came. And when it was light the water watchers came and found Rabbit hanging there. They picked him up, made a prisoner of him, and carried him off. They assembled together to kill him. "Let us throw him into the fire," they said, but Rabbit laughed and replied, "Nothing can happen to me there. That is where I travel around." "If that is the case we must kill him some other way," they said, and after they had debated a long time concluded, "Let us tie a rock around his neck and throw him into the water," but Rabbit laughed and called out, "I live all the time in water. Nothing can happen to me there." "Well," they said, "he will be hard to kill. How can we kill him?" After all had conferred for a while, they said, "I wonder what would become of him if we threw him into a brier patch?" At that Rabbit cried out loudly. "Now you have killed me," he said. "Now we have killed him," they replied. "If we had known that at first we would have had him killed already," so they carried him to a brier thicket, Rabbit weeping unceasingly as he was dragged along. Then they threw him into the brier thicket with all their strength, and he fell down, got up, and ran off at once, whooping.

34. Rabbit and Wildcat (64)

Wildcat and Rabbit met and talked. Rabbit said, "Turkeys are walking around near by. Pretend that you are dead. Lie down and I will deceive the Turkeys and bring them to you so that you can catch them." So Wildcat pretended that he was dead, and Rabbit rubbed a piece of rotten wood on his mouth and his eyes and went to the place where the Turkeys were walking about. When he came to them he said, "I just saw Wildcat, the one who used to kill you, lying dead. I will sing for you and you must dance and rejoice." They started off and when they got to the place Rabbit sat down and began singing. They danced.

The Turkeys were dancing around Wildcat and Rabbit sang these words, "Catch that one with the large red head." "What are you saying?" the Turkeys said, and he answered, "I am saying that because the one who used to kill you is dead. Rejoice, you dancers. Step on the open mouth of Wildcat as you go round and round," and while they danced he caught one. The others scattered. Rabbit, however, ran off out of sight, no one knew where. He was lost.

When Rabbit and Wildcat first met, Rabbit thought, "He will catch me," and so he acted with cunning. That is why he brought the Turkeys who were roaming close by for Wildcat.

35. Rabbit and Man-eater[1] (65)

Rabbit was traveling westward when he met Man-eater coming toward him. Man-eater said, "Where are you going?" and Rabbit answered, "I am going over yonder to eat someone. How is it with you?" he said, and Man-eater answered, "I am going eastward hunting." "You can't find anything in that direction. I ate them all up and left. Turn back and let us travel together," said Rabbit, so he turned back and they started on.

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[1] Called "Lion" by my informant.

After they had gone along for a while Rabbit said, "Let us sit facing each other with our eyes shut and defecate." So they sat down, and when Man-eater shut his eyes and defecated Rabbit held his hand under him and took his excrements away. He returned his own in exchange. Man-eater's excrement he laid down under himself. He had said to Man-eater, "When I say 'Now' we will get up." So he said "Now" and they got up. "Let us look at our excrements," he said to him, and when they looked Rabbit said, "This excrement of yours looks pitiful." And Man-eater answered, "I never defecated like that before. My life must be nearing its end. Hehā+."

Then the two started on. When evening came they built a fire near a river and sat down to spend the night. "They say that the fire will pepper whoever stays here all night, but I hardly believe that," said Rabbit. Then Man-eater lay down on one side of the fire and Rabbit lay down on the other. "What noise do you make when you are asleep?" said Rabbit, and Man-eater answered, "When I sleep I always say 'dåno′ł, dåno′ł' (I am asleep, I am asleep). But what do you say when you are asleep?" Rabbit replied, "When I sleep I always say 'łēk łēk'." Then Man-eater pretended to be asleep and said as he lay, "dåno′ł, dåno′ł." When Rabbit said to him, "Are you asleep?" he lay still. Rabbit also lay snoring, saying "łēk, łēk." When the other said to him, "Are you asleep?" he went on without stopping. So Man-eater thought he had gone to sleep and lay down and slept, making a noise like "łā+k," as he lay. When Rabbit heard that he got up, shoveled up some live coals and sprinkled them about where he himself had lain down. He said, "It has turned out just as I told you they say it does," and he sprinkled his companion. Man-eater jumped up and they both ran off. "It always does that when you are going along," Rabbit said, as he ran on.

As they were traveling on they jumped across a stream and when Man-eater was across Rabbit jumped back and made the river grow larger. Man-eater walked about on the other side unable to get back. Then he said to a Crane flying along, "Crane, make a foot log for me." So Crane stood on the bank of the river and stretched out his neck, and Man-eater climbed upon it. But when he got halfway over Crane said, "I am almost breaking," so Man-eater turned back. Then he climbed on again and got halfway across. "I am on the point of breaking," Crane said, and Man-eater turned round and got off. After this had happened several times Crane flew away.

Then Man-eater remained on the other side. Rabbit kept saying, "The river is growing bigger." He whooped and made gobbling noises as he wandered about.

36. Story of a Bison

While traveling about a hunter was overtaken by darkness and thought, "I will camp for the night and go home next morning." Near by was something which he took to be a tree pulled up by the roots, and he thought, "I will make a fire there." So he leaned his gun up against it and hung his shot pouch on it. But really it was a bison and what he hung his shot pouch on was the horn. It got up and ran off bellowing, carrying the shot pouch. After it got a long distance away it threw it off.

37. The Bison Helper

A man who had two wives went hunting. He killed nothing and saw nothing in the woods, and before he could see any game in the grassy places it would run away. Then he thought, "I will kill them by jumping into the water," but first he thought he would go about setting fires. So he went along setting fire to the pines and finally he set fire to a bison lying down which jumped up all ablaze and set more fires as he ran on.

The bison made a circle of fire as far as the hunter had thought of going, so he jumped into the water and when the flame came toward him he killed deer, turkeys, bear, and other animals as they came down. As he sat doing this his gun would become clogged and he would clean it out, dry it, and then kill more. After he had shot them for some time he said to himself, "I think that will do," and he stopped.

Then he began skinning the animals. He picked out the fat ones and kept them, but he picked out the lean ones and threw them away, taking only their skins. When he got through skinning them he put bear fat into the deerskins, made two canoes, and put these in them. He filled both canoes with the meat and fat, tied them together and drifted down with them.

As he was going along he saw a man and a woman lying asleep on the bank of the river at a certain place and he wanted to play a trick upon them. So he brought the canoes to shore, went up the bank, and lay with the sleeping woman. Then he filled a clay pot with bear fat and laid down some dried deer meat near it, and thought, as he went on, "When they wake up they will sop it up."

While he was going on farther he thought, "I will rest and then start on again," so he landed and went up the bank, but while he was lying there he saw turtles floating near. He wanted to get them, so he made a cord and dived under water. He tied up many of them and, thinking, "I guess that will do," he went up and tied them to a tree on the river bank, one bending over the water. He cooked one and when it was done he split it in two and said to himself, "I will eat it when it is cool, and meanwhile lie down on my back and go to sleep."

It was the end of the fourth day[1] when he awoke, and lots of maggots had come out on him. "The turtles have pulled up the tree near which I put them and it is standing up in the deep water near the other side of the river," he said.

When he reached the place where his people came to get water one of his wives came down with her head dishevelled. He thought, "Whose wife looks like that? I thought it was mine," and when he looked closely he wept. He had been gone so long that she thought, "Something must have killed him," and she dressed herself like a widow. When she wept, he said to her, "You can both come and get what I brought," but she answered, "The other one has married again." "All right," he said, "you take all the things for yourself," and she took them out of the canoe.

Then they took many hides to the store. When they sold them he said to her, "Take that shawl which you have around you off and throw it away." So she took it off and he gave her a new one which she wrapped about herself. Farther on he was buying dry goods and there were tearing noises as they separated off the goods for him. He said, "When I was shooting them it sounded like that."

38. The Mosquito

A man (probably a Natchez) was out hunting and heard a noise a long distance behind him, "Wâmp, wâmp, wâmp." He said to himself, "I believe that white people are chasing me with hounds." After he had gotten along some distance farther he heard a quick rushing noise behind him, and looking about he saw a big mosquito flying toward him. Then the man jumped behind a large tree and the mosquito flew against it so hard that its bill ran clear through and came out close to where the man stood. The man took a hatchet he had with him and pounded on the end of the mosquito's bill so that it became riveted and he could not withdraw it. Then the mosquito brought his wings forward in an effort to pull his bill loose and the man cut them off. He thought, "These will make good fans for old men." He stuck them into a pack he had on his back, but when the sun shone out hot the wings turned to powder.

39. The Indian Munchausen (74)

A man was sitting down wishing he had deer, turkeys, and other kinds of game, so he thought, "I will go hunting," and he started off. While he was walking about in the pine woods he was about to shoot a turkey on a broken pine when he heard a noise lower down and thought, "What causes that noise?" As he sat watching he saw that it was a deer and thought to himself, "How can I manage to kill both?" He pointed his gun first at the turkey and when he discharged it he dropped the muzzle and hit both.

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[1] So the text, but a longer time seems to be indicated.

Then he went to get the deer and laid it down but could not find the turkey, and while hunting about he thought, "It might have fallen into a hole in this tree." He climbed up and when he reached the top and looked he found a hole. He put his legs in, holding to the top of the tree with his hands, and felt about with his feet, and he thought something was lying below, so he let go his hold. His feet struck the turkey, which had lodged close to the top, and it went down inside while he followed, scraping along the sides. He stood upon the bottom. When he picked up the turkey and laid it on his shoulder there were some bear cubs sitting by it which he put into the breast of his shirt. It was dark where he stood and he thought, "How shall I get out?" He stuck his knife into the tree and lifted himself by it, but when he pulled it out to get another hold he would fall back.

After he had been in that place for a while the old bear came down backward. He caught it on one side and stuck his knife into its thigh and it pulled him out. When he got out at the top he stabbed the bear in the neck and cut its throat. He threw it down along with the turkey and the two cubs. Then he got down himself and gathered them together.

Going along from that place the hunter saw a turtle sitting on a log lying near the other bank of a creek. He wanted that also, so he drew his bow and shot an arrow at it. As he did so a fish jumped out of the water and the arrow went through it. It also passed through the turtle. Then he went to get them, but after he had brought the fish and turtle back he missed his arrow and went to search for it. Presently he found it sticking into a tree. When he tried to pull it out it was hard work, so he put his foot against the tree, and this time when he pulled it came out so easily that he fell upon his back. In doing so he landed upon a covey of quail and killed them. Presently he looked at the tree into which he had shot and saw honey flowing out. He hunted for something with which to stop the flow and caught a rabbit by the foot which he struck against the tree and killed. When he again hunted for something he pulled off the head of one of his quails and stopped the hole with that. Then he cut the tree down.

Next he slipped off the skin of his deer and put the honey into it. He collected all of it in one place. "How shall I carry everything home?" he thought, and presently he reflected, "I had better make a sled," so he made a sled. After he had finished it he lacked a harness, so he got a cowhide which he had soaking in water, and cut it up. When he got through he harnessed a horse and hitched him to the sled. He put on the sled the deer, the bear, the turkey, the rabbit, the turtle, the fish, the quails, and the honey, and started along leading the horse. As he went on he thought that the sled was dragging behind but when he got home and turned to look back it was sitting where he had left it. "Now," thought he, "I wonder what will happen when the harness dries," so he tied his horse behind the house and sat down. As the skin dried it drew up into a ball and brought the sled home.

40. The Twelve Irishmen (75)

(EUROPEAN)

Twelve Irishmen were going along together. One of them had a gun. In a certain place a grasshopper lighted on the breast of a member of the party, and he cried, "Turkey, turkey, turkey." "Where? where?" said the man with the gun. Then the first Irishman pointed to his breast and said "Here." Upon this the man with the gun pointed it at him, and the other said, "Don't shoot me. Pull the trigger gently (so that the bullet will not reach too far)." So the man with the gun pulled the trigger gently and shot him. That left 11.

By and by they came to a place where a quantity of wheat had been sowed, and said to one another, "That is a river. Let us lie down." So they lay down and crawled slowly along, thinking they were swimming. When they got across the wheat patch they thought they had gotten across the water. Then one of them said, "Didn't anybody drown? Did all get across? Count!" So one counted, and as he left himself out, made 10. Then he said to the others, "One has been drowned. Let some of you count." So another counted in the same way and said, "One has indeed been drowned." After that all made marks in something with their noses and counted the marks. They all counted 11.

Starting on again, the Irishmen came to a river and saw a swarm of bees hanging to a limb. They said to one another, "Let us do as they are doing." So they climbed up on a tree which bent over it, and one of them slid down upon a limb over the water. The others slid down over him and over each other one after the other and held each other around the waist. By and by they became so heavy that the hands of the one who had hold of the branch began to slip. He said, "I am about to lose my hold. Let me spit on my hands." He did so and all fell into the water and were drowned.

41. The Two Irishmen

(EUROPEAN)

Two Irishmen bought a horse. One said to the other, "You ride him," and the other said, "You ride him." When the two were leading him about, one finally agreed to ride him, but when the horse moved he fell off. Then the two walked along leading him. Then one said to the other, "You ride him," and the other replied, "You ride him." While they were going along the other one mounted in his turn, but when the horse started up he fell off. "It is dangerous," they said. They got scared of him and merely led him. On the way they came to where two people were harvesting pumpkins. "What are those?" they asked. "The long ones are horse eggs, and the round ones mule eggs," they answered. Then they thought, "If we get one and hatch it the animal will grow up gentle," so they exchanged their horse for a round pumpkin, took the pumpkin, and started on.

When they were running down a hill some time later, the one who held the pumpkin stubbed his toe and fell down and the pumpkin rolled away, struck a tree, and burst. A rabbit which was sitting in the neighborhood ran off and they thought a little mule had hatched out. "Little mule, little mule," they called to it and pursued it, but soon lost it.

42. Jack and the Beanstalk

(EUROPEAN)

An old woman and a boy lived together, but I do not know that they were related to each other. One time their food gave out and there was nothing to eat. Then the woman said to the boy, "Take the calf and sell it and get what you can for it," so he took the calf. Some one gave him a bean and he gave the calf to him. He was given only one bean in exchange for the calf. When he brought this to the old woman, she said, "What could I do with no more than that?" and she threw it outdoors.

Next summer the bean came up. It grew upward until it touched the sky. Then the boy took hold of the beanstalk and climbed up. He climbed on up until he reached the sky. He got off and, walking along, came to where a cannibal lived where a woman gave him some bread. "Go back quickly," she said to him. He started back, but climbed up again and reached the same place. When he stood there the woman offered him bread once more but he did not want it. "What do you want?" she asked and he said that he wanted a bugle which lay beside the sleeping cannibal. She answered, "Get it, but leave without blowing it. If you blow it he will wake up. When he awoke after you were here before he said 'I smell blood,' and he went round hunting for you. Go quickly."

The boy took the bugle, but when he had gone on a short distance he blew it. When he looked about he saw that the cannibal was awake and had gotten up already, so he ran away. The cannibal chased him but he started down on the beanstalk. Halfway down he saw that the cannibal had also started down. He determined what he would do as soon as he got to the bottom. Arrived there, he saw the cannibal had gotten halfway, so he procured an ax, chopped upon the beanstalk, and cut it down. The cannibal fell with it, but what became of him is not known.

43. THE SIMPLETON

A very modern story told to my informant by a Creek Indian. It is of little value except for the linguistic material obtained with it.[1]

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[1] Given in The Journal of American Folk-Lore, vol. XXVI, no. CI, 1913, p. 217.

COMPARISON OF MYTHS

The accompanying table gives in condensed form the results of a comparison of the myths of the people under consideration, those of the Yuchi as recorded by Speck, and the Cherokee myths given by Mooney. The Creek stories embrace the ones obtained by myself, those in the Tuggle collection, and the Taskigi collection of Speck. In parenthesis after each name is the total number of stories collected from the tribe in question; in the third column is the number of coincidences; in the final column the percentages. The whole number of stories is so small and the changes that would result from a single alteration so great that only the most general conclusions may be drawn from this table, and the conclusions that may be drawn are such as might have been expected. Thus the Koasati and Alabama have lived close to each other from the earliest period of which we have any record. At the present day they are near neighbors in southwestern Louisiana and eastern Texas and their languages differ little and are mutually understood by nearly everyone in the two groups. The Yuchi, Hitchiti, Alabama, and Koasati were all incorporated into the Creek confederacy in later times and were in close contact with the dominant Muskogee tribe. Natchez shows numerous Creek resemblances because a part of the tribe was long incorporated with the Upper Creeks and because, although the present series of Natchez stories was collected from the Cherokee Band, this band was located near the western edge of the Cherokee Nation and in contact with small bodies of Creeks who chose to live for a time on the Cherokee side of the common boundary. In fact, two or three Natchez stories were learned by my informant from a Creek Indian by his own statement. The Natchez-Cherokee resemblances are due to the fact that the Natchez stories come from a member of the Cherokee Band of Natchez. Koasati and Alabama on one side and Hitchiti on the other lay at the extreme edge of the old Creek country, and the later history of the two groups of peoples has run in widely separated channels. The Yuchi material, finally, is too scanty to have much significance.

Relative Resemblances in Myths

Koasati (65)	Alabama (61)	27	0.442
Creek (110)	Yuchi (21)	9	.428
Do	Hitchiti (45)	17	.377
Do	Natchez (43)	15	.348
Koasati (65)	do	16	.372
Cherokee (110)	do	15	.348
Hitchiti (45)	Yuchi (21)	6	.285
Koasati (65)	do	6	.285
Alabama (61)	Natchez (43)	12	.279
Creek (110)	Alabama (61)	16	.262
Hitchiti (45)	Natchez (43)	12	.255
Creek (110)	Koasati (65)	16	.246
Cherokee (110)	Yuchi (21)	5	.242
Natchez (43)	do	5	.238
Alabama (61)	do	5	.238
Cherokee (110)	Hitchiti (45)	10	.222
Alabama (61)	do	9	.200
Cherokee (110)	Alabama (61)	12	.196
Do	Koasati (65)	12	.184
Koasati (65)	Hitchiti (45)	8	.177
Cherokee (110)	Creek (110)	13	.118

In the comparative guide to the myths which follows these authorities are quoted or indicated:

Boas, Franz. Tsimshian Mythology. *In* Thirty-first Ann. Rept. Bur. Amer. Ethn., Washington, 1916.

Bushnell, David I., jr. The Choctaw of Bayou Lacomb. Bull. 48, Bur. Amer. Ethn., Washington, 1909.

——— Myths of the Louisiana Choctaw. *In* American Anthropologist, vol. 12, no. 4, pp. 526–535, Lancaster, Pa., 1910.

Curtin, Jeremiah, and Hewitt, J. N. B. Seneca Fiction, Legends, and Myths. *In* Thirty-second Ann. Rept. Bur. Amer. Ethn., Washington, 1918.

Jones, William, and Michelson, Truman. Kickapoo Tales. Publs. Amer. Ethn. Soc., vol. ix, Leyden, 1915.

Lowie, Robert H. The Test-theme in North American Mythology. *In* Journ. Amer. Folk-lore, vol. 21, pp. 97–148, New York, 1908.

Mooney, James. Myths of the Cherokee. *In* Nineteenth Ann. Rept. Bur. Amer. Ethn., pt. 1, Washington, 1900.

Parsons, Elsie Clews. Die Flucht auf den Baum. *In* Zeitschrift für Ethnologie, 54. Jahrg., pp. 1–29, Berlin, 1922.

Reichard, Gladys A. Literary Types and Dissemination of Myths. *In* Journ. Amer. Folk-lore, vol. 34, pp. 269–307, New York, 1921.

Speck, Frank G. The Creek Indians of Taskigi Town. *In* Memoirs Amer. Anthrop. Asso., vol. ii, pt. 2, Lancaster, Pa., 1907.

——— Ethnology of the Yuchi Indians. *In* Anthrop. Publs. Univ. Mus., Univ. Pa., vol. i, no. 1, Phila., 1909.

Thompson, Stith. European Tales among the North American Indians. A study of the Migration of Folk-tales. Colorado College Publication, Language Series, vol. ii, no. 34, pp. 319–471. Colorado Springs, 1919.

Waterman, T. T. The Explanatory Element in the Folk-tales of the North American Indians. *In* Journ. Amer. Folk-lore, vol. 27, pp. 1–54, New York, 1914.

For the European provenance of the Rabbit stories consult Thompson's work.

1. The only story in this collection which might be called a creation myth is one in the Tuggle series (Creek 90) shown by the native words which it contains to be from the Yuchi. It is very similar to the story recorded by Speck from the same people (Yuchi, pp. 103–104).[1] The only Creek origin myth of which I know is one obtained by Dr. Speck from the Taskigi Creeks, but these have been in such close contact with the Yuchi that it is questionable whether the story was not originally from the latter tribe. The Cherokee, Natchez, and Chitimacha, however, had a somewhat similar myth and it probably covered most of the intervening territory. In general the story is a version of the well-known Earth-diver tale, but there are two features peculiar to the Gulf area. One of these is the fact that it was the Crawfish which brought up that pellet of soil from the floor of the primeval ocean out of which our earth was formed, although the Cherokee substitute the water beetle. More important is the introduction of an attempt on the part of the birds to bring soil from beyond the horizon. This is introduced into the Taskigi and Chitimacha stories and appears to be hinted at in that of the Yuchi. Of course it is possible that it is transplanted from the Biblical story of the flood, although it may be entirely native, since apart from this one feature birds seem to have played a considerable part in the beginning of things.[2] The Earth-diver story is found all over the eastern part of North America and even reaches California. An analysis and study of the distribution of the story has been made by Gladys A. Reichard, and the results incorporated in an article in JAFL,[3] vol. 34, pp. 274–277. She cites versions from the Timagami, Missasagua, Ojibwa (of Sault Ste. Marie, North Shore, Western Ontario, and Minnesota), the Montagnais, Eastern Cree, Saulteaux, Swampy Cree, Wood Cree, Plains Cree, Western Cree, Ottawa, Gros Ventre, Hare, Sauk, Fox, Menominee, Sarsi, Carrier, Assiniboin, Iowa, Dog-Rib, Chipewayan, Arapaho, Blackfoot, Loucheux, Kaska, Beaver, Newettee, Kathlamet, Arikara, Hidatsa, Crow, Yokuts, Salinan, Maidu, Miwok, Yuchi, Cherokee, Delaware, Iroquois, Mohawk, Seneca, Onondaga, and Wyandot or Huron.

2. The Flood myths of the Natchez (Natchez 1) and Cherokee (Cherokee 14) are so nearly alike that it is evident they are from a common source. The most probable suggestion regarding them would be that the Natchez had borrowed their tale from the Cherokee,

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[1] See also Gatschet in Am. Anthrop. (o. s.), VI, pp. 279–280.

[2] In a paper entitled "Mythology of the Indians of Louisiana and the Texas Coast," published in the Journal of American Folk-Lore, vol. XX, no. LXXIX, pp. 285–289, I mistakenly quoted Du Pratz as having stated that earth was brought from beyond the horizon by the cardinal. What he does say is that this bird brought fire to men after the flood.

[3] These letters refer to the Journal of American Folk-Lore.

but it so happens that something of the flood story current in the Creek band of Natchez early in the nineteenth century has been preserved (Bull. 73, Bur. Amer. Ethn., p. 316) and this shows some elements in common with the Natchez story in the present collection, particularly the prominent part played by a dog. It should be noted that the older Natchez story agrees with a fragment of the flood story left us by Du Pratz (Bull. 43, Bur. Amer. Ethn., pp. 176-177) that the remnant of mankind was preserved by taking refuge on the top of a lofty mountain instead of on a raft as in the later version and in all the other Southeastern flood legends. The Alabama (Alabama 3) and Koasati (see same) flood myths are but different versions of the same story and differ in type somewhat from those of the Natchez and Cherokee. Certain items in this latter story are known throughout the Creek nation.

3. The story of Lodge Boy and Thrown-away is in Natchez 5 and 6; Alabama 16; Creek 2; and Cherokee 3. Koasati 16 evidently belongs to the same cycle, although nothing is said regarding the supernatural origin of the heroes. A careful study of this story has been made by Miss Reichard in JAFL, vol. 34, pp. 372-374. She notes its occurrence among the Shoshoni, Crow, Blackfoot, Hidatsa, Gros Ventre, Arapaho, Wichita, Omaha, Sauk and Fox, Assiniboin, Pawnee, Menominee, Ojibwa, Micmac, Cherokee, Iroquois, Kiowa, Tsimshian, and Newettee. It also occurs among the Kickapoo.[1]

4. Corn Woman: Natchez 7 and 8; Koasati 6; Creek 5, 6, 7; Cherokee 3. Sometimes this is made a part of the story of Orphan.

5. The Ordering of Field Work: Natchez 7; Creek 84.

6. The Orphan: Natchez 8, 9; Alabama 17, 18; Koasati 15; Creek 6, 7, 8, 9. This is one of the typical Southeastern stories. The motive of the vagina dentata, however, which appears in two versions, is widely spread, occurring among the Bellacoola, Shuswap, Chilcotin, Kwakiutl, Newettee, Comox, Stsᴇē′lis, Utamqt, Thompson, Shoshoni, Dakota, Arapaho, Pawnee, Maidu, Wichita, Jicarilla Apache, Chukchee (Asia), and Koryak (Asia). See Boas in Thirty-first Ann. Rept. Bur. Amer. Ethn., p. 809; Waterman in JAFL, vol. 27, pp. 49–50.

7. The Magic Passage of the Ocean: Natchez 9; Alabama 12; Koasati 12, 13. As shown by the numbers, this is sometimes bound up with the story of Orphan. A detail occurs in Iroquois 116 and certain episodes in Kickapoo 10.[2]

8. The Wicked Mother-in-law: Koasati 12, 14; Alabama 12; Natchez 9.

9. The Obstacle Flight: Alabama 14, 15; Koasati 17, 18; Creek 13. This is one of the most widely spread tales. It is represented in

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[1] Personal information from T. Michelson.

[2] The Iroquois numbers are those in the report by Curtin and Hewitt. The Kickapoo numbers are those in the publication by Jones and Michelson.

Iroquois in several stories or parts of stories, in Tlingit, Haida, Comox, Kwakiutl, Dakota, Pawnee, Arapaho, Cheyenne, Zuñi, Blackfoot, Shoshoni, Assiniboin, Gros Ventre, Kickapoo, Skokomish, Ojibwa, Shuswap, Thompson Indians, and extends west through Asia into Europe. For a study of this myth see JAFL, vol. 27, p. 42. It appears in the European story of "The White Cat." (See Thompson, pp. 366–382.) The distinctly European story, Creek 85, is often combined with elements of this story and 10.

10. Bead-spitter: Alabama 12; Koasati 12; Creek 2. This, it will be noted, is also sometimes combined with others. The spitting of beads occurs very frequently in Iroquois tales and it is in Dakota (Riggs's Grammar). The first two stories contain the Swan Maiden motive which, as is well known, is very widely spread. (See Nos. 9 and 77.)

11. The Six Brothers and the Female Man-eater: Alabama 13; Koasati 10. Compare also Speck's Yuchi, p. 149.

12. The Bear and the Fire: Alabama 5; with which Hitchiti 1 has points in common.

13. The Recovery of Water: Alabama 8; Koasati 7.

14. The Submarine People: Koasati 8; Alabama 4.

15. The Origin of Tobacco: Hitchiti 2; Creek 10, 11, 12; Yuchi, p. 146.

16. The Rolling Head: Natchez 2; Iroquois 57, 105. This occurs in other parts of America in the story of the Obstacle Flight, in Pawnee, Arapaho, Gros Ventre, Cree, Assiniboin, Carrier, Dakota, Cheyenne; independent (the "Rolling Skull") in Yana, Maidu, Koryak (Asia), Chukchee (Asia), Arapaho, Eskimo, Blackfoot (see JAFL, vol. 27, pp. 46–47).

17. The Star-Husband: Koasati 4. A thorough study of the story and its distribution is given by Miss Reichard in JAFL, vol. 34, pp. 270–272. She cites the above story and versions from the Caddo, Wichita, Oto, Shoshoni, Mandan, Gros Ventre, Kutenai, Songish, Cheyenne, Dakota, Blackfoot, Arapaho, Crow, Hidatsa, Kiowa, Pawnee, Arikara, Micmac, Ts'ets'aut, Tahltan, Shuswap, Quileute, and Quinault.

18. The Pleiades: Koasati 2; Cherokee 10. Cf. Natchez 14.

19. The Cannibal Woman: Natchez 4. Iroquois 70 and 79 are similar. See Waterman in JAFL, vol. 27, p. 48, where similar stories are cited under the head "Son-in-law Tested," from the Cheyenne, Cree, Maidu, Wintun, Yana, Chinook, Kwakiutl, Micmac, Assiniboin, Gros Ventre, Omaha, Carrier, Chilcotin, Kathlamet, Tsimshian, Nootka, Nimkish, Newettee, and Koryak (Asia).

20. The Cannibal's Seven Sons: Natchez 3. A detail similar to one in this story occurs in Iroquois 22.

21. The Swinging Grapevines: Alabama 4. A swing, though in another connection, occurs in a set of stories placed by Waterman

under the heading "Swing Trick" (JAFL, vol. 27, p. 49), versions being cited from the Jicarilla, Fox, Arapaho, Cree, Assiniboin, Osage, Gros Ventre, and Blackfoot.

22. Blue Hawk Brings down the Iron: Koasati 24. Cf. an episode in Iroquois 58 and also Northwest Coast stories told by the Tsimshian and Haida (Thirty-first Ann. Rept. Bur. Amer. Ethn., pp. 855–856).

23. The Visit to the Sky: Alabama 20, 21, 22; Koasati 26; Yuchi, p. 144; Cherokee 5. Iroquois 48 contains similarities. Cf. Bushnell, Choctaw of Bayou Lacomb, p. 35.

24. The Ghost Robs the Hunter: Alabama 28; Koasati 38.

25. The Hunter and His Dogs: Natchez 15; Hitchiti 9, 10; Creek 17, 18; Taskigi, pp. 160–161. Also cf. Koasati 32. There is a psychological connection between these stories and one given by Boas (Thirty-first Ann. Rept. Bur. Amer. Ethn., p. 825 ff.), which he traces among the Tsimshian, Tlingit, Haida, Kwakiutl, Chilcotin, Carrier, Loucheux, Hare Indians, Central Eskimo, East Greenland Eskimo, Smith Sound Eskimo, Assiniboin, Arapaho, and Osage.

26. The Man Carried off by the Tie-snake: Natchez 16 (from a Creek source); Hitchiti 16; Cherokee 53.

27. The Visit to the Nest of the Monster Bird: Natchez 18; Cherokee 64; Alabama 43; Koasati 31; Hitchiti 6. The last three show a considerable number of divergencies from the rest.

28. The Pygmies: Natchez 19; Alabama 31; Cherokee 74. The belief in pygmy people was shared by nearly all North American tribes.

29. The White Bear; Alabama 30, 32; Koasati 27.

30. The Bear's Revenge: Alabama 34; Koasati 29.

31. The Alligator Benefactor: Alabama 35, 36; Choctaw of Bayou Lacomb, p. 32.

32. The Hunter, the Hawk, and the Owl: Alabama 38, 39; Koasati 33.

33. The Monster Lizard: Alabama 40; Koasati 36; Creek 19, 20, 21. The removal of eyeballs by a wildcat mentioned in Creek 19 is an element widely spread among American myths. Waterman (JAFL, vol. 27, pp. 44–45) finds it among the Nez Percé, Arapaho, Jicarilla Apache, Navaho, Hopi, Zuñi, Blackfoot, Assiniboin, Sia, Quinault, and the Koryak of Northeastern Asia. The plucking out of eyes appears in Tsimshian, Tlingit, and Haida (see Thirty-first Ann. Rept. Bur. Amer. Ethn., pp. 746–747).

34. The Monster Black Snake: Alabama 41; Koasati 25; Creek 22.

35. The Man Who Turned into a Snake: Alabama 42; Hitchiti 17; Creek 23, 24, 25, 26, 27; Cherokee 57; Iroquois 14 (also cf. 32).

36. The Hunter Visits the Bear: Koasati 28; Cherokee 76.

37. The Owl Persecutors: Koasati 34, 35; Hitchiti 11. The resemblance between the last and the others is, however, only general. Also see Choctaw of Bayou Lacomb, pp. 33, 34.

38. The Boy and the Wizards: Hitchiti 4; Cherokee 120.

39. The Man-eating Turkey: Hitchiti 7; Creek 29.

40. The Hunter's Wife Consorts with an Animal: Hitchiti 14; Creek 33.

41. An Adventure with the Water People: Hitchiti 18; Cherokee 83, 85; Creek 28; Alabama 29. All have certain features in common.

42. The Rattlesnake's Revenge: Hitchiti 19; Creek 63; Cherokee 58.

43. An Orphan Helps Thunder: Creek 3, 4; Cherokee 52.

44. The Monster Turtle: Creek 30, 31; Also in Dakota (Bushotter collection).

45. A Youth Recovers His Sister from Thunder: Alabama 9; Koasati 20.

46. The Monster Deer: Alabama 10; Koasati 21, 22.

47. The Man Who Lived with the Deer: Alabama 11; Hitchiti 8; also cf. Koasati 30; Choctaw of Bayou Lacomb, p. 32.

48. The Hair is Cut Off of Opossum's Tail: Natchez 22; Koasati 45; Cherokee 22.

49. The Wolves and the Fawn: Natchez 23; Alabama 52, 53; Creek 34; Yuchi, p. 151. The opening of Natchez 23, in which Wolf is destroyed by the Fawn in the belief that he is being made beautiful, belongs to a widely scattered motive. It is found in Creek 34 and 38, Choctaw (Am. Anth. 12, p. 534), and among the Tsimshian, Haida, Bella Coola, Kwakiutl, Nootka, Lillooet, Utamqt, Wishram, Wasco, Kathlamet, Kutenai, Ponca, Osage, Malecite, Maidu, Yana, Eskimo, and Loucheux. A somewhat similar Old World motive has been recorded by Dähnhardt and Krohn. (See Thirty-first Ann. Rept. Bur. Amer. Ethn., p. 762 ff.)

50. Crane and Humming Bird Race: Natchez 26; Alabama 50; Koasati 49; Hitchiti 23; Creek 39; Cherokee 43.

51. The Deer Kills Himself Against a Tree: Hitchiti 21; Taskigi, p. 156; Choctaw of Bayou Lacomb, p. 32.

52. Bat Wins the Ball Game: Creek 16; Cherokee 36.

53. Terrapin's Back is Broken: Creek 35, 36; Cherokee 31; Choctaw (Am. Anth., 12, p. 534).

54. Rabbit Kills Rattlesnake: Natchez 8; Hitchiti 26; Creek 64, 65, 66.

55. Rabbit Leads the Water: Natchez 8; Koasati 54.

56. Rabbit and the Ducks: Natchez 13; Koasati 58; Cherokee 16.

57. Terrapin Races: Natchez 24; Alabama 51; Koasati 48; Hitchiti 22; Creek 56, 57, 58, 59, 60, Taskigi, p. 155; Cherokee 20.

58. The Bungling Host: Natchez 30; Alabama 59; Koasati 61; Hitchiti 35; Creek 61; Yuchi, p. 153; Cherokee 43. A very widely spread tale, noted by Boas (Thirty-first Ann. Rept. Bur. Amer. Ethn., pp. 694–702) among the Tsimshian, Tlingit, Lillooet, Quinault,

Chinook, Wishram, Micmac, Pawnee, Apache, Takelma, Shuswap, Crow, Ojibwa, Hopi, Cora, Shoshoni, Ute, Navaho, Wichita, Caddo, Biloxi, Fox, Kickapoo, Penobscot, Kutenai, Bella Coola, Haida, Niska, Kwakiutl, Nootka, Comox, Seshelt, Squamish, Thompson, Chilcotin, Quinault, Lkungen, Stsᴇē'lis, Wasco, Utamqt, Arapaho, Ponca, besides the tribes in my list. For a full discussion see Boas (op. cit.).

59. Rabbit Fools Alligator: Natchez 31; Hitchiti 26; Creek 64, 65, 67.

60. Rabbit Chooses Sycamore Balls as his Food: Natchez 31; Creek 67, 68.

61. Rabbit Rides Wolf: Natchez 32; Hitchiti 28, 29; Creek 72, 73, 74; Taskigi, p. 150; Yuchi, p. 152.

62. Rabbit Escapes from the Hollow Tree: Natchez 32; Alabama 18; Koasati 15, 54; Hitchiti 29.

63. The Tar Baby: Natchez 33; Alabama 57; Koasati 59; Hitchiti 33, 34; Creek 75; Taskigi, p. 149; Yuchi, p. 152; Cherokee 21. It is widely spread among other tribes and in the Old World. (See The Scientific Monthly, vol. xv, pp. 228–234.) The Skin-shifter idea (JAFL, 27, pp. 47–48) appears in some versions but without any other connection with the Skin-shifter stories.

64. Rabbit Gets a Turkey for Wildcat: Natchez 34; Koasati 44; Hitchiti 32; Creek 46, 47, 48; Yuchi, p. 153; Cherokee 19. Cf. Iroquois 44.

65. Rabbit Gets Man-eater beyond the Ocean: Natchez 35; Alabama 54, 55; Koasati 55, 57; Creek 40, 41, 42, 43; Taskigi, p. 154; Cherokee 28. In one or two of these occurs the crane bridge motive found (Waterman in JAFL, 27, p. 43) in Kathlamet, Chilcotin, Cree, Ojibwa, Shuswap, Dakota, Pawnee, Assiniboin, Micmac, Quinault, Caddo, and Shoshoni.

66. Rabbit Escapes from the Box: Alabama 58; Koasati 54, 59; Creek 77; Yuchi, p. 152.

67. Rabbit Obtains Fire: Koasati 53; Hitchiti 24, 25; Creek 43, 44; Alabama 57; Yuchi, p. 144.

68. Rabbit and Man-eater Swap: Koasati 56. Also in Kickapoo.

69. Rabbit Ties an Animal to a Horse: Koasati 63; Creek 71, 72.

70. Rabbit Engineers a Tug-of-war: Hitchiti 27; Creek 49, 50, 51, 52, 53, 54. Taskigi, p. 156. The Skin-shifter motive also occurs in some versions of this story. (See 63.)

71. Rabbit Gets Some One to Hold Up the Tree: Hitchiti 30, 37; Creek 72, 73.

72. The Partridge Helpers: Hitchiti 21; Creek 76.

73. The Unfaithful Wife: Hitchiti 42, 43; also Kickapoo 9.

74. The Indian Munchausen: Natchez 39; a detail in Cherokee 113.

75. The Twelve Irishmen: Natchez 40; a detail in Taskigi, p. 158.

76. The Flight to the Tree: Alabama 60; Koasati 64; Creek 79. This is an Old World story which has been made a special subject of investigation by Dr. E. C. Parsons (Zeitschrift für Ethnologie, 1922).

77. Money-spitter: Alabama 61; Koasati 65. See No. 10. This has a point of contact with the Cinderella cycle.

78. The Dog and the Heron: Koasati 52; Yuchi, p. 151. From Aesop's Fables.

79. The Monster: Alabama 62. A version of the European story of The Seven-headed Dragon. Found in various forms in Ojibwa, Plains Cree, Biloxi, Tlingit, Thompson, Blackfoot, Ponca, Assiniboin, Osage, Shuswap, Kutenai.

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